

THE
SCOFIELD
Bible Correspondence Course

VOL. III

SYNTHESIS OF BIBLE TRUTH

SIXTEENTH EDITION

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THE MOODY BIBLE INSTITUTE OF CHICAGO

Correspondence School

153-163 INSTITUTE PLACE

Chicago Avenue Station

CHICAGO, ILL., U. S. A.

Printed in the United States of America

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SECTION III.

THE GREAT WORDS OF SCRIPTURE.

LESSON LXX

Adoption.

I. THE WORDS.

Adoption is the translation of one Greek word—*huiothesia*—the literal meaning of which is “placing as a son,” and occurs in **Rom.** viii. 15, 23; ix. 4; **Gal.** iv. 5; **Eph.** i. 5, in which the meaning is fully developed.

II. EXPLANATORY REMARKS.

A careful study of the passages with their context will make the meaning clear. Adoption is not a word of *relationship*, but of *position*. The believer's relation to God as a child results from the new birth (**John** i. 12, 13); whereas adoption is the act of God by which one already a child is placed in the position of an adult son. An illustration may be found in the Roman custom of conferring the *toga virilis* upon male youth when they had attained a certain age. Up to that time they differed nothing from servants, though by birth “lords of all,” but were “under tutors or governors until the time appointed of the father.” **Gal.** iv. 1, 2. That was the Old Testament state of the godly Jew. **Gal.** iv. 3. But one of the distinctive differences between the Jewish and Christian dispensations is that in the latter the believer becomes in the moment of receiving Christ not only a child by the new birth, but also an adult son by adoption. This distinction is made effectual in the believer's *experience* by the Holy Spirit. “And because ye were sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son.” **Gal.** iv. 6, 7.

III. DEFINITION.

Adoption is the act of God whereby children of God redeemed by Christ are made adult sons, whose full manifestation as such awaits the resurrection.

NOTE. In **Rom.** ix. 4 *huiiothesia* is used of Israel, and in **Isa.** lxiv. 8, and **Jer.** xxxi. 9, the explanation is found. Israel, the nation, had received the adoption: "I am a Father to Israel"—not to every Israelite. The Israelites were *children* in their nonage, literally, *nepioi* (**Gal.** iv. 1-3) as Christians are *huios*—sons (**Gal.** iii. 26). No Israelite calls God "Father" in a personal sense.

LESSON LXXI.

Advocacy.

I. THE WORDS.

(a) One Greek word is, in 1 **John** ii. 1, translated "advocate." It is the word *parakletos*. In **John** xiv. 16, 26; xv. 26; xvi. 7, our Lord applies this word to the Holy Spirit. In those passages it is translated "Comforter."

In both cases *parakletos* means, one called alongside to help. The form *paraklesis* is translated "comfort" in the following passages: **Acts** ix. 31; xvi. 40; **Rom.** xv. 4; 2 **Cor.** i. 3, 4; vii. 4, 6, 13; **Eph.** vi. 22; **Col.** iv. 8; 1 **Thess.** ii. 11; iii. 2; iv. 18; v. 11; 2 **Thess.** ii. 17.

II. GENERAL REMARKS.

It will be seen by the above uses of the word that the believer has two Paracletes—"Jesus Christ the righteous," "with the Father," and the Holy Spirit as indwelling.

The *intercession* of Christ is to be distinguished from His advocacy. As High Priest after the order of Melchisedek He intercedes; as *Parakletos* He advocates. Intercession has to do with our *infirmity* and *need*; *advocacy* with our *sins*. "If any (Christian) man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation (*hilasterion*=mercy-seat) for our sins" (See "Propitiation"). His advocacy is not an appeal to the Father's pity, but to the eternal efficacy of His own sacrifice.

III. DEFINITION.

Advocacy is that work of Jesus Christ for sinning saints which He carries on with the Father, whereby in virtue of the merit of His own sacrifice, He preserves them in grace.

LESSON LXXII.

Assurance.

I. THE WORDS.

In the English Bible the word assurance occurs six times, namely, in **Isa.** xxxii. 17; **Acts** xvii. 31 (where it should be rendered "faith," *i. e.*, ground or reason for faith); **Col.** ii. 2; 1 **Thess.** i. 5; **Heb.** vi. 11; x. 22. In all of these passages the original words (Hebrew, *betach*; Greek, *plerophoria*) mean simply *full confidence*, or *full conviction*.

The whole doctrine of assurance is stated briefly in **Isa.** xxxii. 17: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

II. EXPLANATORY REMARKS.

The doctrine of assurance is presented in the New Testament in a *threefold way*:—

1. *The "full assurance of faith."* **Heb.** x. 22. This refers to the confidence which true faith gives. Faith is a matter of consciousness. If we are exercising faith in anything or anyone, we know it. If we have faith in the solvency of the bank in which we have deposited our money, that faith gives us confidence concerning the safety of our money. This is the sense in which Paul expresses his assurance in 2 **Tim.** i. 12: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him [literally, "guard my deposit"] against that day." In this sense Loofs speaks of the faith of Luther: "Luther believed in the compassion of God in Jesus Christ for him, and Luther knew that he believed in this compassion. This was the faith and this the knowledge that made the Reformation."

2. *The "full assurance of understanding."* **Col.** ii. 2. The word "understanding" is the same word (Greek, *sunesis*) so translated in **Col.** i. 9, and means an assurance which rests

upon a spiritual understanding of the revealed facts upon which the believer's safety rests. These facts are seven, namely:—

(a) The finished work of Christ in the putting away of the believer's sins, so that there is nothing remaining against him. **Heb.** ix. 26; **1 Pet.** iii. 18; **Acts** xiii. 38, 39; **Rom.** viii. 31-34.

(b) The specific promises of the Scriptures. **John** x. 28, 29; xi. 26; **Phil.** i. 6; **Rom.** viii. 29, 30.

John x. 28, 29. **NOTE.**—The shallow objection is sometimes made that while it is true that nothing can pluck us out of His hand, yet we may deliberately leave that refuge, the sufficient answer being that in that case we should "perish," whereas the unconditional promise is, "They shall never perish."

(c) The high-priestly and shepherdly care of Christ. **Heb.** vii. 25; **1 John** ii. 1; **John** x. 10-14.

(d) The believer's union with Christ. **1 Cor.** xii. 12, 13; **Eph.** v. 29, 30.

(e) The new covenant. **Heb.** viii. 10-13; x. 16-18.

(f) The Father's faithfulness to Christ. **John** xvii. 11; **Jude** i., **R.** V.

(g) The sealing with the Spirit. **Eph.** i. 13; iv. 30.

To enter into an understanding of these facts is to have the "full assurance of understanding."

3. *The "full assurance of hope."* **Heb.** vi. 11. Hope has to do with unseen things and with things of the future. **Rom.** viii. 24, 25. The full assurance of hope, therefore, fills all the future and is a confident expectation concerning heaven and all the great unseen verities. It is expressed in such passages as **2 Cor.** i. 10; **2 Tim.** iv. 8, 18.

NOTE. The comforting truth of assurance is attacked in three ways:—

1. By quoting supposed instances of apostasy, as, *e. g.*, **Matt.** vii. 22, 23 (but Christ says, "I *never* knew you"), etc. All such cases are sufficiently covered by John's declaration (**1 John** ii. 19): "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us."

2. We are shaken in assurance by humbling views of our own sinfulness and failure. To meet these assaults we need but remind ourselves that assurance is not a result of sanctification, but of justification. We *shall* be perfect in the end. **1 John** iii. 1, 2.

3. Passages in which professors, or others who are trifling with conviction and illumination, are warned, are mistakably applied to sincere believ-

ers; *e. g.*, **Matt.** xxv. 1-12 (professors) and **Heb.** vi. 4-8 (a moving picture of those who have come to the very threshold of true faith, but who, as verse 9 shows, have never been saved).

III. DEFINITION.

Assurance is the believer's full conviction that he is in the present possession of a salvation in which he will be eternally kept; and this assurance is a result, or effect, of his perfect righteousness in Christ Jesus.

NOTE. It follows, therefore, that the believer's assurance does not rest upon sanctification, but justification—not upon works, but upon faith alone

LESSON LXXIII

Atonement.

See *Salvation, Reconciliation, Propitiation, Redemption, Forgiveness, Justification.*

I. THE WORDS.

In the English Bible, Authorized Version, the word *atonement* occurs seventy-seven times in the Old Testament, and but once, **Rom.** v. 11, in the New Testament. In the Revised Version the word is retained in all of the Old Testament passages in which it is used in the Authorized Version, but it disappears from the New Testament, the word in **Rom.** v. 11 being correctly rendered "reconciliation." It is to be regretted on every account that the revisers did not also eliminate the word from the Old Testament, where it invariably means "covering," "coverings," "cover," or "to cover."

Illustrative examples. **Ex.** xxix. 36, 37; xxx. 10, 15, 16; xxxii. 30; **Lev.** i. 4; iv. 20, 26, 31, 35; v. 6, 10, 13, 16, 18; vi. 7; vii. 7; viii. 34; ix. 7; x. 17; xii. 7, 8; xiv. 18, 19, 20, 21, 53; xv. 15, 30; xvi. 6, 11, 24; xvi. 6, 10, 11, 16, 17, 18, 24, 27, 30, 32, 33, 34; xvii. 11; xix. 22; xxiii. 27, 28; xxv. 9;

Num. v. 8; vi. 11; viii. 12, 19, 21; xv. 25, 28; xvi. 46, 47; xxv. 13; xxviii. 22, 30; xxix. 11; 2 **Sam.** xxi. 3; 1 **Chr.** vi. 49; 2 **Chr.** xxix. 24; **Neh.** x. 33.

II. EXPLANATORY REMARKS.

In common English usage, at the time the Authorized Version was made, the word signified reconciliation merely, at-one-ment, the making two estranged persons at-one, and not in any sense expiation or satisfaction. So Shakespeare:—

“He and Aufidius can no more atone
Than violentest contrarities.”—*Coriolanus* iv. 6.

Fuller: “His first essay succeeded so well, Moses would adventure on a second design to atone two Israelites at variance.”

It thus appears that in using the word “atonement” to translate “to cover,” the Authorized Version translators gave not a *translation*, but an *interpretation*—not what the Hebrew writer said was done to the sacrificer’s *sins*, but what the translators conceived to be the effect of the sinner’s sacrifices upon his *relations with God*. To illustrate: In **Lev.** v. 10, Moses wrote:—

“And he shall offer the second for a burnt offering, according to the ordinance: and the priest shall make a cover for him for his sin which he hath sinned, and it shall be forgiven him.”

The Authorized Version and Revised Version render, “And the priest shall make atonement” (at-one-ment). The Scripture gives as the effect of the offering, a *cover* for the sin and *forgiveness* for the sinner; the *translators* affirm that the effect of the offering was to make the sinner “at-one” with God. In other words, they substitute for Scripture a theological concept; instead of *translating* they *interpret*.

This is serious enough, but not the worst. For, as a matter of fact, the sacrifices under the covenant of law did not at-one the sinner and God. The seventy times repeated statement of the Old Testament Scriptures is that the sacrifice “covered” the offerer’s sin; and, as his offering implied confession alike of sin and of its due desert, death, it also secured his forgiveness. It was the sacrifice of *Christ*, “slain from the founda-

tion of the world " (**Rev.** xiii. 8), foreseen by God (though not necessarily by the sacrificer), which was efficacious.

This is the precise point in **Rom.** iii. 25, 26, where it is said of Christ:—

" Whom God set forth to be a propitiation, through faith in his blood, to show his righteousness *because of the passing over of the sins done aforetime, in the forbearance of God*; for the showing, I say, of his righteousness at this present season; that he might himself be just, and the justifier of him that hath faith in Jesus."

With his invariable lucidity, Professor Stifler states (*The Epistle to the Romans*) the force of this passage: "These are not the sins committed by the believer before he came to Christ, but the sins done under the old economy, before Christ came. **Heb.** ix. 15. It is not said . . . with the King James Version, that He 'remitted' them. To all appearances, in all past time He paid no attention to sins, He overlooked them ('winked at', **Acts** xvii. 30), without meting out adequate punishment (**Ps.** lxxviii. 38). Sometimes in the history of the race He sent judgments, now against the Jews and now against the Gentiles. The Jews were driven more than once into captivity, and more than one heathen nation had been overthrown; but as judgment for man's sin this was nothing. Inspiration's just estimate, in spite of these severe visitations, cries that there was on God's part a 'passing over of the sins done aforetime,' as if the just Judge had not rightly weighed their guilt. There was a thick veil over His righteousness, but the cross removed it and demonstrated His judgment of sin. The terrible tragedy of the cross, on which God set forth His Son in His blood, is His measure of man's demerit. The punishment that man so long escaped fell at last on the Son of man." That is to say, the Old Testament sacrifices "covered" sins, merely, pending the setting forth of Christ as a propitiatory sacrifice. This is precisely the argument of **Heb.** ix. 11-15, R. V.:—

" But Christ having come a high priest of the good things to come through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once into the holy place, having obtained

eternal redemption. . . . And for this cause he is the mediator of a new covenant, that a death having taken place *for the redemption of the transgressions that were under the first covenant*, they that have been called may receive the promise of the eternal inheritance."

NOTE. In Protestant theology the doctrine of atonement is defined as variously as the differing theories require. Neither the word nor the doctrine stands for any common and agreed concept like justice, law, life, etc. As this course is a study, not of theology, nor of philosophy, but of the Bible, it is sufficient to say that it would be vastly to the advantage of the truth of God if theologians would give up the attempt to compress into one word the saving work of Jesus Christ. That work is too various in its aspects Godward, manward, and creationward to be gathered into one word. If one word must be used, *salvation* would be preferable as including all the redemptive acts and processes. The ground usually included in *atonement* will be fully covered in studies of the really *biblical* words—propiation, reconciliation, redemption, forgiveness, and justification.

III. DEFINITION.

Atonement (at-one-ment) is a word used in the Authorized and Revised Versions of the English Old Testament as the translation of the Hebrew words signifying "cover," "to cover," and "coverings," in relation to the effect of the Levitical offerings upon the sins of the offerers.

LESSON LXXIV.

Church.

I. THE WORDS.

With the exception of **Acts** xix. 37, where "churches" should be "temples," church is the English rendering of one Greek word, *ekklesia* (from *ek*, "out from among," and *kaleo*, "to call," but from a very early date having the meaning of "a gathering of citizens called out from their homes into some public place; an assembly," *Thayer*). In **Acts** xix. 32, 39, 41, *ekklesia* is translated "assembly." In **Acts** vii. 38 the word is

used of the Israelites called out of Egypt and assembled in the wilderness. In that position they were a true *ekklesia*, or called-out assembly; but the use of that word to designate Israel in the wilderness affords no more warrant for confusing Israel with the church of the New Testament than does the use of the same word to designate the town meeting in **Acts** xix. 39 for confusing that gathering with the New Testament church.

Israel in the wilderness was a true *ekklesia*, the town meeting at Ephesus was a true *ekklesia*, and the New Testament church is a true *ekklesia*. But in the New Testament the word is used one hundred and eleven times of the New Testament church, and in this sense only is it now to be considered.

The word church (*ekklesia*) is used in four ways:—

First. *To designate the whole body of the redeemed during the present dispensation*; that is, from the descent of the Holy Spirit at Pentecost to the descent of the Lord into “the air,” according to **1 Thess.** iv. 13-18. **Matt.** xvi. 18; **Acts** ii. 47; v. 11; **1 Cor.** x. 32; xii. 28; **Eph.** i. 22; iii. 10, 21; v. 23, 24, 25, 27, 29, 32; **Phil.** iii. 6; **Col.** i. 18, 24; **1 Tim.** iii. 5, 15; **Heb.** ii. 12; xii. 23.

II. EXPLANATORY REMARKS.

The truth of the above definition appears from the following Scriptures: “For as the body [the human body] is one, and hath many members [head, hands, feet, eyes, etc.], and all the members of that one [human] body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” **1 Cor.** xii. 12, 13.

It will be observed:—

(a) That this body is not an *organization*, like a legislative “body,” but an *organism*, like a human body.

Every believer of this dispensation is as vitally, really, a part or “member” of Christ as his own hand is a part or “member” of himself. This vital fact is worked out in the verses which follow the above quotation (**1 Cor.** xii. 14-27). The teaching, briefly, is that the believer’s place in the body

of Christ is not self-chosen, but is fixed in the sovereign wisdom of God (verses 18, 24); that all the members, even the feeblest, are "necessary" (verse 22) both to all the other members and to the Head (verse 21); and that so intimate is this union of each to the Head that if "one member suffer, all the members suffer with it" (verse 26).

This is beautifully shown in the words of the Head of the body (**Col.** i. 18) to Saul of Tarsus: "I am Jesus whom thou persecutest." **Acts** ix. 5. So actual is this oneness of the body that Jesus *felt* the pain of the stones which smote Stephen, and that not by sympathy, but actually. One does not speak of sympathizing with the pain caused by injury to one's hand or eye; one *feels* that injury.

Doubtless the joint suffering relates chiefly to spiritual maladies; and it is beyond question that the spiritual healthfulness of any part of the body is dependent largely upon the well-being of the whole.

(*b*) That this body could not begin to exist before the exaltation of Christ and the descent of the Holy Spirit.

This appears from the collation of all the passages. The first mention of the *ekklesia* is in **Matt.** xvi. 18, "Upon this rock I will build my church." These words are the declaration of a purpose in the future. Christ did not say, I have been building my church; nor, I am building my church; but, "I *will* build my church." **Eph.** i. 20-23, where the order is, *first*, the exaltation of Christ to the right hand of the Father that all things might be beneath Him (verses 20, 21); and, *secondly*, the giving of Him to be "head over all things to the church, which is his body" (verses 22, 23). A church before the death of Christ would have been an unredeemed church; a church before His resurrection would have been a church without the indwelling Spirit (**John** xx. 22); and a church before His exaltation would have been a headless body.

Our Lord indeed gathered a precious company of disciples and prepared them to become the first members of His body; but, since the church is formed by the baptism with the Spirit, there could have been no church before Pentecost. This further appears from a careful study of **Eph.** iv. 8-16. In this passage the order is again clear. *First*, the Lord "ascended

up on high"; *secondly*, He "gave gifts unto men"—apostles, prophets, evangelists, pastors and teachers (verses 8, 10, 11); *thirdly*, these "gifts" (see also 1 **Cor.** xii. 4-11, 28) are "for the building up of the body of Christ" (verse 12); *fourthly*, this work of building up the body looks toward a definite end—toward completeness: "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, *unto a full-grown man, unto the measure of the stature of the fulness of Christ.*"

Let it be noted that the consummation here spoken of is not personal, but corporate; not till each believer attains, but till "we *all* attain," etc. The time will come, in other words, when this body of Christ will be complete, lacking no "member," and that of necessity will mark the end of the present dispensation and the beginning of the next. This consummation is called (**Rom.** xi. 25) "the fulness of the Gentiles," and is marked, prophetically, by the great passage, 1 **Thess.** iv. 14-18.

It is *this* church against which the gates of hades shall never prevail. **Matt.** xvi. 18.

It remains to consider "the church which is His body" in its varied relationships and mission.

(1) The church is a part of the kingdom of God, but is not the kingdom of God—of it, but not the whole of it, precisely as the kingdom of Saxony is in the German Empire, or as Pennsylvania is in the United States. It would be inexact to speak of the kingdom of Saxony and the German Empire as equivalent expressions, though both of those bodies politic have much in common—language, literature, laws, supreme head, etc. So the church is in the kingdom of God, but not coëxtensive with the kingdom. The kingdom of God includes all moral intelligences in every age and every sphere which are willingly subject to the divine authority. This appears sufficiently from **Heb.** xii. 22, 23: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

(2) The "church which is His body" is not before the mind of the Spirit in the parables and other teachings of our Lord concerning "the mysteries of the kingdom of heaven." **Matt.** xiii. 11. See "Kingdom." The sphere of *profession* in the widest sense, during the present age, is the subject of those parables. Doubtless the "children of the kingdom" (**Matt.** xiii. 38) are the *individuals* who, by baptism with the Spirit, are formed into the body of Christ; but the body, as such, is in no way the subject of the "mysteries of the kingdom of heaven." For the body is itself a distinct "mystery" (**Eph.** iii. 1-11), the unfolding of which was committed to the Apostle Paul. It is a striking fact that while the church is mentioned but three times in the Gospels, and but nineteen times in the Acts, the word occurs sixty-two times in Paul's Epistles.

NOTE. A "mystery" in Scripture is the first revelation of something previously hidden in the divine counsels and never before revealed. The Old Testament, for example, contains the revelation of a kingdom to be set up on earth under the kingship of "Immanuel," God's Son and David's Son, which is described as both visible and spiritual—of the earth by locality, of the heavens by spirit. But the Old Testament Scriptures did not reveal what form that kingdom would take during the period to intervene between the first and second advents of the King. Our Lord Himself delivered that revelation in **Matt.** xiii. and speaks of it as the "mysteries of the kingdom of heaven," so the "mystery" of the "one body" was "not made known unto the sons of men" in other ages, but "is now revealed unto his holy apostles and prophets by the Spirit." **Eph.** iii. 5.

(3) The "church which is his body" is related to the kingdom of heaven as it will be set up at the second coming of Christ, as the late Queen of Great Britain is related to that kingdom, namely, as being the bride of the King (**Eph.** v. 29-32; **2 Tim.** ii. 12; **Rev.** v. 10), and so associated with Him in rule. It cannot be too clearly held that the work of God in this dispensation is not the gathering of *subjects* of the coming kingdom, but the out-calling of the *ekklesia*, the co-ruler with Christ of the coming kingdom. Individually the "many members" are by birth both royal and priestly, but the millennial authority is corporate rather than personal. **Eph.** v. 30, 31 ("For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall

be one flesh") is quoted from **Gen.** ii. 23, 24, and connects therefore with **Gen.** i. 26-28, the central idea of which is joint dominion.

But the church is related to the coming kingdom in that "the bride, the Lamb's wife," is also the "new" or "holy" Jerusalem. **Rev.** xxi. 2, 3, 9-27. The distinctive glory of the ancient Jerusalem was that it was "the city (or capital) of the great king" (**Matt.** v. 35; **Psa.** cxxxv. 21; **Isa.** ii. 3), and that it contained the Temple (**Psa.** lxxviii. 29; cxxii. 6, 9). Both these distinctions meet in the church, the heavenly Jerusalem. It is "the tabernacle of God" (**Rev.** xxi. 2, 3), and the "Lord God Almighty and the Lamb are the temple of it."

It is not at all that the earthly Jerusalem is done away during the kingdom age, but that the church, the Lamb's wife the heavenly Jerusalem, is over it, as both the place and the means of the manifestation of God who dwells in it.

(4) The "church which is his body" is related to God as *temple and habitation*. **Eph.** ii. 19-21; 1 **Pet.** ii. 4-7; 2 **Cor.** vi. 16. Here we are brought into the most intimate connection with Old Testament type and prophecy concerning Christ. For, while the Old Testament vision does not see the church, it does see Christ as the fulfiller of all the great types—the association of the church with His sufferings and glories, and with the mystery of His person, being reserved for the New Testament revelation.

The Tabernacle (and afterward the Temple, which was but the Tabernacle made permanent) was *primarily* the place of Jehovah's abode among His people. **Ex.** xxv. 8; xxix. 43-46; **Lev.** xxvi. 11, 12; 2 **Kings** xi. 13; **Eph.** ii. 22. *Secondly*, the Tabernacle, or Temple, was a house of *worship*. **Eph.** ii. 21; 1 **Pet.** ii. 5; **Heb.** xiii. 15, 16. Here the figure changes. Seen as one body with Christ the church is a habitation of God, and also His temple, spiritual house. Seen as "many members" (1 **Cor.** xii. 20), the church is "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 **Pet.** ii. 5). In other words, the "many members" of the one body are an hierarchy of priests, of which Jesus Christ is the High Priest. The stones of the "spiritual house" are "living stones" and utter the praises of the God who abides in that

house. It is as if every stone of Solomon's Temple had broken out with praise and prayer. The *manner* of God's possession of the "spiritual house" which is His temple and habitation is "through the Spirit." The Spirit builds the house (1 **Cor.** xii. 12, 13) and then takes up His abode in it (**Eph.** ii. 22) as the manifestation of God. The Spirit is the holy cementer of the living stones to each other and to the "head of the corner," Christ; and the Spirit animates each stone with praise and prayer.

(5) The relationships of the church to Christ have already, of necessity, been indicated, but may be briefly repeated.

(a) Corporately the church is "his body, the fulness of him that filleth all in all." **Eph.** i. 23. A body is for *service* and for *manifestation*. Every "member" is united to the body in a specific and not in an indefinite way. 1 **Cor.** xii. 12-27. That is to say, each "member" is assigned in the divine will to the exercise of a specific function in the service of the Head. 1 **Cor.** xii. 4-11. These functions are called "gifts"; and with such designation to specific function goes, as part of the "gift," an enablement or "manifestation of the Spirit." 1 **Cor.** xii. 7. In true Christian service, therefore, nothing is left to self-pleasing or self-will. We serve the Head, whose members we are, when we take joyfully the place assigned us, ministering there as He may direct. The foot must not try to do the work of the hand.

The body is also for *manifestation*. By His incarnation the Word, who had previously been invisible to men, became visible by His human body. **John** i. 14; 1 **John** i. 1. 2. Precisely so, in the divine will and intent, "the church which is his body" is charged with the marvelous privilege of making Him still visible to men. 1 **Pet.** ii. 9, R. V.; **Gal.** ii. 20; **Phil.** i. 21; **John** ix. 5, with **Matt.** v. 14.

(b) The church is the bride of Christ. **Eph.** v. 29-32; 2 **Cor.** xi. 2; **Rev.** xix. 6-9. Since the divine thought of marriage is absolute identification, absolute oneness, it is obvious that the eternal state of the church is that of Christ Himself. **Eph.** v. 30; i. 6; **John** xvii. 10, 16, 21-24.

(6) Upon the relation of "the church which is his body" to the world, Scripture is absolutely silent. It may, therefore,

be said that the church, corporately, has no relations to the world. (See "World.") It should be needless to add that a large and most important body of teaching has to do with the *individual Christian* and the world. This will be shown elsewhere.

NOTE. Since the gift of evangelist is one of the gifts for the upbuilding of the body of Christ, and since that body can grow only by winning "members" from the world, it may be said *inferentially* that the relation of "the church which is His body" to the world of mankind is a missionary relation—to save men out of the world. But this mission is, in a purely biblical sense, the mission not of the body, corporately considered, but of each individual Christian.

(7) The relation of "the church which is his body" to the heavenly inhabitants is, in grace, so exalted as almost to stagger faith. Not until we see that this dispensation is distinguished from all past and all future dispensations by the reign of *grace* (**Rom. v. 21**) (see "Grace"), is it possible to receive this truth.

(a) The church is related to the Old Testament saints as a bride is related to the "friends" of her bridegroom. This is clearly stated by John the Baptist, the last of the Old Testament saints: "He that hath the bride is the bridegroom; but *the friend of the bridegroom*, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: *this my joy* therefore is fulfilled." **John iii. 29**. Abraham was called "the friend of God." **Jas. ii. 23; Isa. xli. 8**.

(b) No passage speaks of the relation of the church corporately to the angels, but it may be surely derived by inference from **Heb. ii. 12**, where *ekklesia* is the inspired rendering of the Hebrew *qahal* in **Psa. xxii. 22**. This quotation from **Psa. xxii.** indicates how the Old Testament, while not mentioning the church, yet leaves room for it. For certainly the church, and not Israel, is meant in **Psa. xxii. 22**, for this part of the psalm is not only messianic, but unmistakably post-resurrectional. Furthermore, the passage is quoted in **Heb. ii. 12** to show Christ's oneness with the church. It follows that not only individual Christians, but the church corporately is brought into the position of the Son Himself as described in the first and second chapters of Hebrews. These chapters

have been called by Dr. A. T. Pierson "the inspired philosophy of the plan of salvation." Briefly, the doctrine is that the Son of God was "better than the angels" as being Himself "God" and "Lord." i. 8, 10. In incarnation He entered humanity, which was "made a little lower than the angels" (ii. 7), that He might save men. Having saved them, He brings them into His own primal position, "for both He that sanctifieth and they who are sanctified are all of one" (ii. 11); whereupon follows His triumph "in the midst of the church" (ii. 12), which is thus associated with Him above the angels.

(c) The relation of the church to future judgments is still measured by her identification with Christ. 1 **Cor.** vi. 2, 3. So far, then, from becoming the subjects of future judgments, the "many members" of Christ's body are associated with Him in judgment.

III. DEFINITION.

In this sense the church is formed of regenerate persons, vitally united to Christ and to one another by the baptism with the Spirit, so that a new body is forming of which the risen and glorified Christ is the Head, and all true believers of this dispensation are the members; of which body the human body is the figure and type.

Secondly. *The second sense in which the word church is used in Scripture is to designate a local church.* **Matt.** xviii. 17; **Acts** viii. 1, 3; xi. 22, 26; xii. 1, 5; xiv. 23, 27; xv. 3, 4, 22; xviii. 22; xx. 17, 28; **Rom.** xvi. 1, 5; 1 **Cor.** i. 2; iv. 17; vi. 4; xi. 18, 22; xiv. 4, 5, 12, 19, 23, 40; xvi. 19; 2 **Cor.** i. 1; **Phil.** iv. 15; **Col.** iv. 15, 16; 1 **Thess.** i. 1; 2 **Thess.** i. 1; 1 **Tim.** v. 16; **Phile.** 2; **Jas.** v. 14; 3 **John** 6, 9, 10; **Rev.** ii. 1, 8, 12, 18; iii. 1, 7, 14.

I. THE WORD. In this sense the word church stands commonly for all the professed believers in a place, as "the church which was at Jerusalem" (**Acts** viii. 1); "the church which is at Cenchrœa" (**Rom.** xvi. 1); "the church of the Thessalonians" (1 **Thess.** i. 1); "the church in Thyatira" (**Rev.** ii. 18). But even in the early apostolic period this custom was not invariable, for Paul, writing to the Corinthians, sends the

greetings of "Aquila and Priscilla . . . with the church that is in their house." 1 **Cor.** xvi. 19.

II. EXPLANATORY REMARKS. The development of church order. The story of the development of the local church is gathered by inference from the Acts and Epistles. So gathered, two errors of men concerning church order are at once refuted. The first is the notion that the apostolic local churches were modeled in organization upon the synagogue. Doubtless resemblances may be traced, as the synagogue itself has shadowy resemblances to things in ancient Israel. But the synagogue organization was perfectly familiar to the church at Jerusalem, and yet that church consisted of thousands of believers before there was even the most rudimentary organization; when, at last, the work of administering the charity of the church became a burden beyond reason to the apostles, they based the direction to "choose seven men of good report," etc., not upon synagogue analogy, but upon the reason of the matter. **Acts** vi. 1-4.

The second error is that the Acts and Epistles contain such a doctrine concerning church organization as constitutes a binding rule, a new and rigid Leviticus. One body of believers, for example, erect the statement that the disciples at Troas came together on the first day of the week to break bread, into a law that all disciples everywhere should meet every Lord's day for that purpose. Surely a broad generalization from one instance!

What seems clear from a consideration of all the passages is that gradually the normal local church organization included elders and deacons "Bishops" and elders seem identical. **Titus** i. 5; compare verse 7. It should be added that both the eldership and diaconate in the apostolic churches were plural. There is no instance of one elder in a local church. The functions of the elders were (1) to rule (1 **Tim.** iii. 4, 5; v. 17); (2) to guard the body of revealed truth from perversion and error (**Titus** i. 9); (3) to "oversee" the church as a shepherd his flock (**Acts** xx. 28, where "feed" is literally to "tend as a shepherd"; **John** xxi. 16; **Heb.** xiii. 17; 1 **Pet.** v. 2). Elders were (1) ordained (Greek, *cheirotoneo*, which may mean either

"to create or appoint by vote," or "to elect, appoint, create," *Thayer*) by the apostles (**Acts** xiv. 23); or (2) they were so "ordained" by men appointed by an apostle (**Titus** i. 5); or (3) were made overseers by the Holy Spirit (**Acts** xx. 28), an expression which is not explained unless that explanation is in Peter's phrase (1 **Pet.** v. 2), "Taking the oversight thereof"; in which case it might mean that the Ephesian elders were so evidently in possession of the gift of government (1 **Cor.** xii. 28), and of the qualifications afterward defined in the Epistles to Timothy and to Titus, that without note or apostolical appointment they "took" the oversight, etc. This seems far-fetched as interpretation, and is open to the objection that such a practice would fill the eldership with the most pushing, conceited, and self-seeking persons in the churches.

The deacons seem to have been concerned with the offices of comfort and charity rather than with those of oversight, and to have been chosen by the people. **Acts** vi. 1-6; 1 **Tim.** iii. 8-13.

It should be added that appointment to office in the apostolic church was with the laying on of the hands of the apostles (**Acts** vi. 6; xiii. 3; 2 **Tim.** i. 6) or of the presbytery or eldership (1 **Tim.** iv. 14).

But a distinction of first importance to a correct understanding of the New Testament local church is that between *office* and *ministry*. Office was by appointment, ministry was by gift of the Spirit. Philip, one of the seven first deacons of the church in Jerusalem, is a sufficient illustration of this distinction. By *office* he was a deacon; by *gift*, an evangelist. **Acts** vi. 5; xxi. 8. No doubt the appointment to office was, so long as the churches were spiritual, the recognition of spiritual gifts and graces in the men appointed, but nothing is more outstanding than that in the New Testament churches ministry was absolutely free. The abiding ministry gifts are enumerated in **Eph.** iv. 11: "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." These, it should be observed, are not gifts of the Spirit *to men*, as in 1 **Cor.** xii., but gifts of Spirit-gifted men *to the church*. They belong to the whole "church which is his body."

No instance is found of the ordination of a prophet, or of an evangelist, or of a pastor and teacher "over" any local church, though local churches were ministered to by them (**Acts** xi. 19-28), and often for years continuously. The laying on of hands was either for the impartation of spiritual gift (2 **Tim.** i. 6; 1 **Tim.** iv. 14), or for setting apart to office (**Acts** vi. 6).

It should also be noted that, as ministry was by the Spirit and was free, so the ordering of place, time, and method in service was kept under the free authority of the Spirit. **Acts** xiii. 1-4; xvi. 6-10.

It remains to add that the New Testament knows nothing of a priesthood other than the priesthood of all believers under the High-priesthood of Christ; nothing of a "clergy" as forming a body distinct from the "laity"; nor anything of certain men set apart to baptize and to administer the Lord's supper, though doubtless it would be within New Testament liberty to designate one or more for these purposes.

III. DEFINITION. A local church is a body of professed believers on the Lord Jesus Christ, living usually in one locality, who assemble themselves together, especially on the Lord's day, in His name, for the breaking of bread, worship, prayer, testimony, and discipline.

Thirdly. *The word church is used in the plural to designate a group, or groups, of local churches.* **Acts** ix. 31; xv. 41; xvi. 5; **Rom.** xvi. 4; 1 **Cor.** xi. 16; xiv. 34; xvi. 1, 19; 2 **Cor.** viii. 1, 18, 19, 23, 24; xii. 13; **Gal.** i. 2, 22; 1 **Thess.** ii. 14; **Rev.** i. 4, 11, 20; ii. 7, 11, 17, 23; iii. 6, 13, 22; xxii. 16.

This use of the word can require neither definition nor explanatory remarks. These groups, as "the churches of Galatia," "the churches of the Gentiles," etc., had no form of organization by which they were united together within territorial or doctrinal limitations. All such arrangements are post-apostolical. In the Acts and Epistles such groupings are merely colloquial and for convenience of reference.

NOTE. It would be wholly apart from the scope of these studies to inquire how far it is within New Testament liberty to form local churches into associations, conferences, presbyteries, etc. Such discussions are legitimate, no doubt, but have no connection with biblical word studies. The Scriptures

know nothing of a "church" made up of many local churches united by peculiarities of doctrine, ecclesiastical order, or territorial convenience.

Fourthly. *The word church is used to designate the visible church or body of professed believers without reference to locality or number.* **Acts** xii. 1; **Rom.** xvi. 16; **1 Cor.** iv. 17; vii. 17; xi. 16; xiv. 33, 34; xv. 9; **2 Cor.** xi. 28; xii. 13; **Gal.** i. 13; **Phil.** iii. 6; **2 Thess.** i. 4; **Rev.** ii. 13.

I. EXPLANATORY REMARKS. The visibility of the church in the sense now under consideration is evident from the fact that Paul "persecuted" and "wasted" it. It is this visible church which is the subject of much of the prophetic portions of the Epistles. The history of this visible and outward "church" is told prophetically in the message to the seven churches in Asia, in **Rev.** ii. and iii. Seven phases of that history are presented. The message to Ephesus gives the average state of the "church" at the close of the apostolic period. This is followed by the "Smyrna" period, covering the great persecutions and ending with the conversion of Constantine. Then follows the "Pergamos" phase, marked by settling down in the world, "where Satan's throne is" (**Rev.** ii. 13), incipient priestly assumption; and all this along with much creed making. The Pergamos phase develops into "Thyatira," which is the papacy of the dark ages. "Sardis" stands for the Protestant reformation, which at the last exists in two aspects, "Philadelphia" or faithfulness, and "Laodicea" or self-satisfaction and lukewarmness. **Rev.** ii. 1-29; iii. 1-22; **2 Pet.** ii., iii.; **2 Tim.** iii. 1-8; iv. 3, 4; **1 Tim.** iv. 1-3; **2 Thess.** ii. 3; **Luke** xvii. 26-30; **Matt.** xxiv. 37-42.

NOTE. Much is said concerning the "mission of the church." The "church which is his body" has for its mission to build itself up until the body is complete (**Eph.** iv. 11-16; **Col.** ii. 19), but the visible church, *as such*, is charged with no mission. The commission to evangelize the world is personal, and not corporate. **Matt.** xxviii. 16-20; **Mark** xvi. 14-16; **Luke** xxiv. 47, 48; **Acts** i. 8. So far as the Scripture story goes, the work of evangelization was done by individuals called directly of the Spirit to that work. **Acts** viii. 5, 26, 27, 39; xiii. 2, etc. Churches (**Phil.** iv. 15) and individuals (**Acts** xvi. 14, 15; **Rom.** xvi. 6, 23; **2 Tim.** i. 16, 17) helped on the work of these men, but there is no trace of any corporate responsibility attaching to "the church." Doubtless the local church may be called upon by the Spirit to "separate" individuals to that work, as at Ephesus. **Acts** xiii. 1-3.

It should be needless to add that even by implication nothing is written to forbid associations of believers or of churches to forward the work of the evangelization of the world by fellowship with Spirit-sent men "as concerning giving and receiving." **Phil.** iv. 15. It is only pointed out that Scripture knows only of individual responsibility for that work.

II. DEFINITION. The "church," in the sense in which that word is used in the above passages, is distinguished from the local church, and from groups of local churches, in that it is broad enough to include all who profess to believe in Christ; and from "the church which is his body" in that the latter includes only regenerate persons and is invisible as a body. while the former includes profession and is visible.

LESSON LXXV.

Conversion.

I. THE WORDS.

One Greek word, *strepheo* (*epistrepheo*, *epistropheo*), is variously rendered "be converted," "turn," "turn again," "turning about," and "being turned." The word, in its three forms, occurs in the following passages:—

1. *Epistropheo*—a turning upon. **Acts** xv. 3.
2. *Strepheo*—turned. **Matt.** v. 39; vii. 6; xvi. 23; xviii. 3; converted, **Luke** vii. 9, 44; ix. 55; x. 23; xiv. 25; xxii. 61; xxiii. 28; **John** i. 38; xx. 14, 16; **Acts** vii. 39, 42; xiii. 46; **Rev.** xi. 6.
3. *Epistrepheo*—to turn about or upon. **Matt.** ix. 22, x. 13, let return; xii. 44, will return; xiii. 15, should be converted; xxiv. 18, let return; **Mark** iv. 12—v. 30, viii. 33, xiii. 16, turn again; **Luke** i. 16, 17, turn; ii. 20, returned; viii. 55, came again; xvii. 4, turn again; 31, let return; xxii. 32, **John** xii. 40, xxi. 20, turning about; **Acts** iii. 19; ix. 35, turned; 40, turning; xi. 21, turned; xiv. 15, turn; xv. 19, are turned; 36, go again; xvi.

18, turned; **xxvi.** 18, to turn; 20, turn; **xxviii.** 27, 2 **Cor.** iii 16, shall turn; **Gal.** iv. 9, turn; 1 **Thess.** i. 9, turned; **Jas.** v 19, 20, 1 **Pet.** ii. 25, returned; 2 **Pet.** ii. 21, to turn; 22, turned again; **Rev.** i. 12, turned.

II. EXPLANATORY REMARKS.

It is unbiblical to use the word in the sense of salvation, forgiveness, regeneration, etc. Doubtless the sinner who turns from sin to Christ with true faith will be forgiven, regenerated, saved; but these are acts of God in his behalf, and are not included in his act of turning.

III. DEFINITION.

In the doctrinal use of the word, conversion is (1) the act of a sinner in turning from his sins to Christ (**Matt.** xiii. 15); (2) the act of a backslidden saint in turning from his backsliding again to Christ (**Luke** xxii. 32).

LESSON LXXVI.

Death.

I. THE WORDS.

In the Old Testament the following Hebrew words are rendered "death":—

1. *Muth*—to die, to put to death. **Num.** xxxv. 31; **Deut.** xiii. 9; xvii. 6, 7; **Judges** v. 18; xvi. 16; xx. 13; 1 **Sam.** iv. 20; xi. 12; 2 **Sam.** viii. 2; xx. 3; 1 **Kings** ii. 8, 26; 2 **Kings** xiv. 6; xx. 1; 2 **Chr.** xxxii. 24; **Esther** iv. 11; **Isa.** xxxviii. 1; **Jer.** xxvi. 15, 19, 21, 24; xxxviii. 15, 16, 25; xliii. 3; lii. 27.

2. *Maveth*—death (occurring one hundred and twenty-two times). **Gen.** xxi. 16; **Ex.** x. 17; **Lev.** xvi. 1; **Num.** xvi. 29; **Deut.** xxii. 26; **Josh.** i. 1; **Judges** i. 1; **Ruth** i. 17; **Job** iii. 21; **Psa.** vi. 5; **Prov.** ii. 18; **Hab.** ii. 5.

In Old Testament usage words signifying the grave, the pit, etc., are often used figuratively for death. Of such usage the following are examples:—

1. *Qeburah*—grave. **Gen.** xxxv. 20; **Ezek.** xxxii. 23, 24.
2. *Qeber*—grave. **Gen.** 1. 5; **Ex.** xiv. 11; **Num.** xix. 16, 18; 2 **Sam.** iii. 32; xix. 37; 1 **Kings** xiii. 30; xiv. 13; 2 **Kings** xxii. 20; xxiii. 6; 2 **Chr.** xxxiv. 4, 28; **Job** iii. 22; v. 26; x. 19; xvii. 1; xxi. 32; **Psa.** lxxxviii. 5, 11; **Isa.** xiv. 19; liii. 9; lxxv. 4; **Jer.** viii. 1; xx. 17; xxvi. 23; **Ezek.** xxxii. 22, 23, 25; xxxvii. 12, 13; xxxix. 11; **Nah.** i. 14.
3. *Bor*—a pit or well. **Psa.** xxviii. 1; xxx. 3; lxxxviii. 4; cxliii. 7; **Prov.** i. 12; xxviii. 17; **Isa.** xiv. 19; xxxviii. 18; **Ezek.** xxvi. 20; xxxi. 14, 16; xxxii. 18, 23, 24, 25, 29, 30.
4. *Sheol*—under-world, hades. **Num.** xvi. 30, 33; **Job** xvii. 16.
5. *Shachath*—a pit, corruption. **Job** xxxiii. 18, 24, 28, 30; **Psa.** ix. 15; xxx. 9; xxxv. 7; xciv. 13; **Isa.** xxxviii. 17; li. 14; **Ezek.** xix. 4, 8; xxviii. 8.
6. *Shichah*—a pit, corruption. **Psa.** lvii. 6; cxix. 85; **Jer.** xviii. 22.

Nine Greek words are translated "death" in the Authorized Version.

1. *Anairesis (anaireo)* = destroying, killing, murder—in the following passages: **Acts** ii. 23, slain; v. 33, slay; 36, was slain; viii. 1, xxii. 20, xxvi. 10, **Luke** xxii. 2, kill; xxiii. 32, **Heb.** x. 9, taketh away.

2. *Thanatos (thanatoō)* = (1) the death of the body, (2) the absence of spiritual life—in the following passages: **Matt.** iv. 16; x. 21; xv. 4; xvi. 28; xx. 18; xxvi. 38, 59, 66; xxvii. 1; **Mark** vii. 10; ix. 1; x. 33; xiii. 12; xiv. 34, 55, 64; **Luke** i. 79; ii. 26; ix. 27; xxi. 16; xxii. 33; xxiii. 15, 22; xxiv. 20; **John** v. 24; viii. 51, 52; xi. 4, 13; xii. 33; xviii. 32; xxi. 19; **Acts** ii. 24; xiii. 28; xxii. 4; xxiii. 29; xxv. 11, 25; xxvi. 31; xxviii. 18; **Rom.** i. 32; v. 10, 12, 14, 17, 21; vi. 3, 4, 5, 9, 16, 21, 23; vii. 4, 5, 10, 13, 24; viii. 2, 6, 13, 36, 38; 1 **Cor.** iii. 22; xi. 26; xv. 21, 26, 54, 55, 56; 2 **Cor.** i. 9, 10; ii. 16; iii. 7; iv. 11, 12; vi. 9; vii. 10; xi. 23; **Phil.** i. 20; ii. 8, 27, 30; iii. 10; **Col.** i. 22; 2 **Tim.** i. 10; **Heb.** ii. 9, 14, 15; v. 7; vii. 23; ix. 15, 16; xi. 5; **Jas.** i. 15; v. 20; 1 **Pet.** iii. 18; 1 **John** iii. 14; v. 16, 17; **Rev.** i. 18; ii. 10, 11, 23; vi. 8; ix. 6; xii. 11; xiii. 3, 12; xviii. 8; xx. 6, 13, 14; xxi. 4, 8.

3. *Teleutee* = the end of life—in **Matt.** ii. 15.

4. *Apothneesko* = physical death, whether naturally or by violence—in the following passages: **Matt.** viii. 32, perished; ix. 24, dead; xxii. 24, die; 27, dies; xxvi. 35, die; **Mark** v. 35, is dead; 39, dead; ix. 26, is dead; xii. 19, die; 20, dying; 21, died; 22, died; xv. 44, dead; **Luke** viii. 42, lay a-dying; 52, dead; 53, dead; xvi. 22, died; xx. 28, die; 29, died; 30, died; 31, died; 32, died; 36, die; **John** iv. 47, death; 49, die; vi. 49, are dead; 50, die; 58, are dead; viii. 21, shall die; 24, shall die; 52, is dead; 53, is dead; xi. 14, is dead; **Rom.** v. 15, be dead; vi. 2, are dead; 7, 8, 9, 10; vii. 2, 3, 6; viii. 10-13, 34; xiv. 7, 8, 9, 15; 1 **Cor.** viii. 11; ix. 15; xv. 3, 22, 31, 32, 36; 2 **Cor.** v. 14, 15; vi. 9; **Gal.** ii. 19, 21; **Phil.** i. 21; **Col.** ii. 20; iii. 3; 1 **Thess.** iv. 14; v. 10; **Heb.** vii. 8; ix. 27; x. 28; xi. 4, 13, 21, 37; **Jude** 12; **Rev.** iii. 2; viii. 9, 11; ix. 6; xiv. 13; xvi. 3.

5. *Apoktino* = to kill offhand—in the following passages: **Matt.** x. 28; xiv. 5; xvi. 21; xvii. 23; xxi. 35, 38, 39; xxii. 6; xxiii. 34, 37; xxiv. 9; xxvi. 4; **Mark** iii. 4; vi. 19; viii. 31; ix. 31; x. 34; xii. 5, 7, 8; xiv. 1; **Luke** ix. 22; xi. 47, 48, 49; xii. 4, 5; xiii. 4, 31, 34; xviii. 33; xx. 14, 15; **John** v. 16, 18; vii. 1, 19, 20, 25; viii. 22, 37, 40; xi. 53; xii. 10; xvi. 2; xviii. 31; **Acts** iii. 15; vii. 52; xxi. 31; xxiii. 12, 14; xxvii. 42; **Rom.** vii. 11; xi. 3; 2 **Cor.** iii. 6; **Eph.** ii. 16; 1 **Thess.** ii. 15; **Rev.** ii. 13, 23; vi. 8, 11; ix. 5, 15, 18, 20; xi. 5, 7, 13; xiii. 10, 15; xix. 21.

6. *Epithanaios*—condemned to death. 1 **Cor.** iv. 9.

7. *Mello Apothneeskein*—to be about to die. **John** iv. 47.

8. *Eskatos eko*—to hold extremely (ill), to be dying. **Mark** v. 23.

9. *Apago*—to go or lead away. **Acts** xii. 19.

II. EXPLANATORY REMARKS.

Two errors concerning the biblical meaning of death require notice. The first is that *physical death is the cessation of all consciousness until the resurrection of the body*. This error is sometimes called "soul sleeping" and rests mainly upon a few Old Testament passages. For example: **Psa.** lxxxviii. 10, "Wilt thou show wonders to the dead?" **Psa.** cxv. 17, "The dead praise not the Lord, neither any that go down into silence." **Isa.** xxxviii. 18, "For the grave cannot praise thee;

death cannot celebrate thee." **Eccl.** ix. 5, "But the dead know not anything." It is said that the New Testament word "sleep" explains this unconsciousness. The answer is two-fold:—

First. The Old Testament revelation was almost silent upon the future state. Doubtless the truly enlightened saint of the former dispensations dimly foresaw life after death, as in the case of Job (xix 26); but even this dim apprehension was exceptional, and seems to have been by special revelation. Abraham saw Christ's day, and was glad. **John** viii. 56. David foresaw the resurrection of Christ. **Acts** ii. 29-31. The general fact is that the time for the unfolding of conditions beyond the grave had not come. It was reserved to Christ to "bring life and immortality to light through the gospel." 2 **Tim.** i. 10. It is not said that Christ brought life and immortality into *existence*, but into revelation. Life and immortality always existed. The grave, therefore, bounded the horizon of the Old Testament vision. Accordingly, speaking within the limits set to their knowledge, the Old Testament writers speak—and correctly for all time—of the grave (whether considered as the place of sepulture, or as sheol in a wider sense as the intermediate state of the dead) as the place where the activities of life cease. If men are to serve or praise God, they must do it *now*. This is still true. Pending the first resurrection, the saintly *activities* cease; "they rest from their labors, and their works do follow them." **Rev.** xiv. 13.

Secondly. But cessation of labor and cessation of consciousness are different facts; and the New Testament, in which, rather than in the Old, we should expect to find every doctrine completed, leaves it beyond question that the dead, whether lost or saved, are separated from their bodies and are in full consciousness. **Isa.** xiv. 9-11; **Mark** ix. 43-48; **Luke** xvi. 19-31; **John** xi. 26; 2 **Cor.** v. 1-8; **Phil.** i. 21-23; **Rev.** vi. 9-11.

The second error, variously called the annihilation or conditional immortality theory, affirms (with many variations of detail) that only the regenerate have immortality, and that the unregenerate cease to exist. In some forms of this teaching the moment of physical death is held to be the moment of

non-existence. Others hold that unconscious existence continues until the resurrection of the impenitent dead (**Rev.** xx. 12, 13), when consciousness is restored and the body raised for the act of judgment, after which "the second death" ends both consciousness and existence.

These views rest upon the alleged meaning of such words as "perish" (**John** iii. 15, 16), "everlasting destruction" (2 **Thess.** i. 9), and "destroy" (2 **Thess.** ii. 8). It is contended that these words imply cessation of being.

The first form of this error has been already met. The physical death of the unregenerate is neither annihilation nor unconsciousness. The rich man in hades is intensely conscious. Lost souls in sheol are fully aware of the advent of the fallen and doomed.

A very brief examination of the words alleged to imply extinction of being as the penalty of sin will suffice to show the baselessness of the contention. The Greek word *apollumi*, translated "perish" in **John** iii. 15, 16, is often used in the New Testament to describe a condition which renders impossible a normal or intended *use*, as the bottles into which new wine is put are said to "break, and the wine runneth out, and the bottles *perish*"—are no longer fit for their intended use. **Matt.** ix. 17. In the parallel passage, in **Mark** ii. 22, the same word is rendered "marred." In **Matt.** x. 6; xv. 24, the same word is rendered "lost." "Go rather to the lost sheep;" "I am not sent but unto the lost sheep." In **Matt.** xviii. 11, "come to save that which was lost." In the parables of the Lost Sheep and of the Prodigal Son in **Luke** xv. the same word (translated "lost") is used of each. Certainly neither the sheep nor the son was "lost" or "perished" in the sense of annihilation.

The "destruction" of 2 **Thess.** ii. 8 is of the "man of sin," the "lawless one," and "beast" at the appearing of the Lord in glory. That this is not annihilation, nor even death, is manifested from **Rev.** xix. 19, 20, where it is said that the beast was "cast alive" into a lake of fire. A thousand years afterward they are still there. **Rev.** xx. 10. That this condition is unchangeable is shown from the words of duration, "for ever and ever" (*εἰς τοὺς αἰῶνας των αἰώνων*), which are used

to denote the eternal duration of God's own existence. **Heb** i. 8; **Gal.** i. 5; **Rev.** iv. 9, 10; x. 6.

III. DEFINITIONS.

The word death is used in Scripture in seven senses.

1. Death is the cessation of life in the physical body whether of man or beast, whether naturally or by violence. This death is a consequence of sin.

Illustrative references. **Gen.** iii. 19; v. 5; vi. 17; **Rom.** v. 12-14; **Heb.** ix. 27; **Rom.** viii. 19-22.

NOTE. Because physical death is a consequence of sin it is not inevitable to the redeemed. Those who are living when the Lord comes will not die physically. **Gen.** v. 24; **Heb.** xi. 5; 2 **Kings** ii. 11, 12; 1 **Cor.** xv. 51, 52; 1 **Thess.** iv. 15-17; **John** xxi. 21-23.

2. Death, as meaning the cessation of life in the physical body, has *for the believer* a peculiar qualification. It is called "sleep," because the body of the believer is destined to an awakening or resurrection in incorruption, glory, power, and spirituality. Death, for the believer, is "putting off this tabernacle" of the body till the resurrection.

Illustrative references. 1 **Thess.** iv. 13-18; **Matt.** xxvii. 52; **Acts** xiii. 36; **John** vi. 39, 40; xi. 11, 25, 26; xiv. 3; 1 **Cor.** xv. 22, 23; 2 **Cor.** v. 1-8; 2 **Pet.** i. 13, 14.

3. Death is the state of the natural or unregenerate man, as being still in his sins, destitute of the spirit of life and alienated from the life of God which is in Christ Jesus.

Illustrative references. **Gen.** ii. 17; **Ezek.** xviii. 4, 20; **Matt.** viii. 22; **John** v. 25; **Luke** xv. 24; **Eph.** ii. 1-5; **Col.** ii. 13; 1 **John** iii. 14; v. 11, 12; 1 **Tim.** v. 6.

4. Death ("the second") is used to describe the eternal state of those who, dying in their sins and in unbelief, are not written in the Lamb's Book of Life.

Illustrative references. **John** viii. 21, 24; **Rev.** ii. 11; xx. 6, 14, 15; xxi. 8, 27.

5. Death is used *metaphorically* in the sense of the *buried*. This is a common Old Testament use of the word, as (by inversion) the Old Testament often speaks of the grave, metaphorically, as the equivalent of the dead. This sense of the word reappears in the New Testament in the Revelation.

Illustrative references. **Psa.** lxxxviii. 5, 10, 11; cxv. 17; **Eccl.** ix. 5; **Isa.** xxxviii. 18; **Rev.** i. 18; **xx.** 13, 14 (where “death” refers to the earthly sepulchres—see in contrast “sea” in **xx.** 13—of the bodies of the impenitent dead, as “hell”—hades—refers to the place of detention of their souls pending the second resurrection).

6. Death is used to denote the work of the law in the conscience, whereby all self-confidence concerning salvation is slain.

Illustrative references. **Rom.** vii. 7-13; **2 Cor.** iii. 6, 7; **Gal.** ii. 19.

7. Death is used of the believer to denote the fact that God accounts him to have been crucified with (or “in”) Christ; because of which he is reckoned (and is to reckon himself) as “dead to sin” (**Rom.** vi. 2), “to the law” (**Rom.** vii. 4), and “to the world” (**Gal.** vi. 14).

NOTE. It is one of the offices of the Holy Spirit to actualize this fact in the experience of the believer. **Rom.** viii. 13 (“mortify”—make dead).

LESSON LXXVII.

Election.

I. THE WORDS.

The following Hebrew words in the Old Testament are variously rendered “elect,” “chosen,” “chose”:—

ELECT.

Bachir—chosen, choice. **Isa.** xlii. 1, elect; xlv. 4, elect; lxv. 9, 22, elect.

CHOSEN.

Bachur—choice, chosen, tried. **Psa.** lxxviii. 31, chosen.

Bachar—to choose (after testing). **Ex.** xiv. 7, chosen; **Judges** xx. 15, 16, 34, chosen; **1 Sam.** xxiv. 2, chosen; xxvi. 2, chosen; **2 Sam.** vi. 1, chosen; **1 Kings** xii. 21, chosen;

2 **Chr.** xi. 1, chosen; xiii. 3, 17, chosen; **Psa.** lxxxix. 19, chosen; **Jer.** xlix. 19, chosen; l. 44, chosen.

Barar—to purify. 1 **Chr.** ix. 22, chosen; xvi. 41, chosen.

Mibchar—choice. **Ex.** xv. 4, chosen; **Jer.** xlviii. 15, chosen; **Exek.** xxiii. 7, chosen; **Dan.** xi. 15, chosen.

Bachir—choice, chosen, tried one. 1 **Chr.** xvi. 13, chosen; **Psa.** lxxxix. 3, chosen; cv. 6, 43, chosen; cvi. 5, 23, chosen; **Isa.** xliii. 20, chosen; lxxv. 15, chosen.

Buchar—to be chosen (after testing) **Prov.** xxii. 1, chosen; **Jer.** viii. 3, chosen.

CHOOSE.

Bachir—choice one. 2 **Sam.** xxi. 6.

Bachar—to choose (after testing). **Gen.** vi. 2, chose; xiii. 11, chose; **Ex.** xvii. 9, choose; xviii. 25, chose; xvi. 5, chosen; xvi. 7, choose; **Num.** xvii. 5, choose; **Deut.** iv. 37, chose; vii. 6, chosen; 7, choose; x. 15, chose; xii. 5, choose; 11, choose; 14, 26, choose; 18, choose; 21, chosen; xiv. 2, chosen; 23, choose; 24, 25, choose; xv. 20, choose; xvi. 2, 6, 7, 15, 16, choose; 11, chosen; xvii. 8, 10, 15, choose; xviii. 5, chosen; 6, choose; xxi. 5, chosen; xxiii. 16, choose; xxvi. 2, choose; xxx. 19, choose; xxxi. 11, choose; **Josh.** viii. 3, chose; ix. 27, choose; xxiv. 15, choose; 22, chosen; **Judges** v. 8, chose; x. 14, chosen; 1 **Sam.** ii. 28, choose; viii. 18, chosen; x. 24, chosen; xii. 13, chosen; xiii. 2, chose; xvi. 8, 9, chosen; 10, chosen; xvii. 40, chose; xx. 30, chosen; 2 **Sam.** vi. 21, chose; x. 9, chose; xvi. 18, choose; xvii. 1, choose; xxiv. 12, choose; 1 **Kings** iii. 8, chosen; viii. 16, chose; 44, chosen; 48, chosen; xi. 13, 32, chosen; 34, chose; 36, chosen; xiv. 21, choose; xviii. 23, choose; 25, choose; 2 **Kings** xxi. 7, chosen; xxiii. 27, chosen; 1 **Chr.** xv. 2, chosen; xix. 10, chose; xxi. 10, choose; xxviii. 4, chose; 4, 5, 6, 10, chosen; xxix. 1, chosen; 2 **Chr.** vi. 5, chose; 6, chosen; 34, chosen; 38, chosen; vii. 12, 16, chosen; xii. 13, chosen; xxix. 11, chosen; xxxiii. 7, chosen; **Neh.** i. 9, chosen; ix. 7, choose; **Job** vii. 15, chooseth; ix. 14, choose; xv. 5, chooseth; xxix. 25, choose; xxxiv. 4, 33, choose; xxxvi. 21, chosen; **Psa.** xxv. 12, choose; xxxiii. 12, chosen; xlvii. 4, choose; lxxv. 4, chooseth; lxxviii. 67, 68, 70, chose; cv. 26, chose; cxix. 30, 173, chosen; cxxxii. 13, chosen; cxxxv. 4, chosen; **Prov.** i. 29, choose; iii. 31, choose; **Isa.** i.

29, chosen; vii. 15, 16, choose; xiv. 1, choose; xl. 20, chooseth; xli. 8, 9, chosen; 24, chooseth; xliii. 10, chosen; xliv. 1, 2, chosen; xlviii. 10, chosen; xlix. 7, choose; lvi. 4, choose; lviii. 5, 6, chosen; lxv. 12, choose; lxvi. 3, chosen; 4, choose; 4, chose; **Jer.** xxxiii. 24, chosen; **Ezek.** xx. 5, chose; **Hag.** ii. 23, chosen; **Zech.** i. 17, choose; ii. 12, choose; iii. 2, chosen.

Bara—to appoint. **Ezek.** xxi. 19, choose.

Barah—to appoint. 1 **Sam.** xvii. 8, choose.

Qabæ—to receive. 1 **Chr.** xxi. 11, choose.

The following Greek words in the New Testament are variously rendered "elect," "elected," "election," "chosen," "choose," "choice":—

ELECT.

Eklektos—laid out, chosen, choice. **Matt.** xx. 16, chosen; xxii. 14, chosen; xxiv. 22, elect's; 24, elect; 31, elect; **Mark** xiii. 20, elect's; 22, elect; 27, elect; **Luke** xviii. 7, elect; xxiii. 35, chosen; **Rom.** viii. 33, elect; xvi. 13, chosen; **Col.** iii. 12, elect; 1 **Tim.** v. 21, elect; 2 **Tim.** ii. 10, elect; **Tit.** i. 1, elect; 1 **Pet.** i. 2, elect; ii. 4, chosen; 6, elect; 9, chosen; 2 **John** 1, elect; 13, elect; **Rev.** xvii. 14, chosen.

ELECTED.

Suneklektos—chosen along with. 1 **Pet.** v. 13, elected together with.

ELECTION.

Eklogeë—choice, a laying out. **Acts** ix. 15, chosen; **Rom.** ix. 11, election; xi. 5, 7, 28, election; 1 **Thess.** i. 4, election; 2 **Pet.** i. 10, election.

CHOSEN.

Eklegomai—to lay out for oneself. **Acts** xv. 7, choice; 22, 25, chosen.

CHOOSE.

Aircomai—to take, lift up for oneself. **Phil.** i. 22; 2 **Thess.** ii. 13, chosen; **Heb.** xi. 25, choosing.

Hairetizo—to take, choose. **Matt.** xii. 18, chosen.

Eklego—to lay out. **Mark** xiii. 20, chosen; **Luke** vi. 13, chose; x. 42, chosen; xiv. 7, chose; **John** vi. 70, chosen; xiii. 18, chosen; xv. 16, 19, chosen; **Acts** i. 2, 24, chosen; vi. 5,

chose; **xiii.** 17, chose; **1 Cor.** i. 27, 28, chosen; **Eph.** i. 4, chosen; **Jas.** ii. 5, chosen.

Epilego—to lay upon. **Acts** xv. 40, chose.

Procheirizomai—to hand out, prepare beforehand. **Acts** xxii. 14, chosen.

Cheirotoneo—to extend the hand (in voting). **2 Cor.** viii. 19, chosen.

Procheirotoneo—to extend the hand beforehand. **Acts** x. 41, chosen.

Stratologeo—to levy an army, enlist. **2 Tim.** ii. 4, chosen.

As the above passages show, the words are used indifferently to indicate the choices both of God and of men. Disregarding for the purposes of this study the texts which refer to the choices of men, it will be seen that the various words which speak of the election or choices of God, are used in relation to the following classes:—

1. In relation to the whole nation of Israel. **1 Kings** iii. 8; **Psa.** xxxiii. 12; cv. 43; cvi. 5; **Isa.** xiv. 1; xliii. 20; xlv. 4; xlviii. 10; lxv. 15; **Ezek.** xx. 5; **Mark** xiii. 20; **Rom.** ix. 11; xi. 5, 7, 28.

2. In relation to certain ones from among the Israelites. **Gen.** vi. 2; xvii. 9; xviii. 25; **Num.** xvii. 5; **Deut.** iv. 37; vii. 6, 7; x. 15; xii. 5; xiv. 2; xvii. 15; xviii. 5; **1 Sam.** ii. 28; x. 24; xvi. 8, 9, 10; xx. 30; **2 Sam.** vi. 21; x. 9; xvi. 18; xxi. 6; **1 Kings** viii. 16; xi. 34; **1 Chr.** xv. 2; xvi. 13; xix. 10; xxviii. 4, 5, 6, 10; xxix. 1; **2 Chr.** vi. 6; xxix. 11; **Neh.** ix. 7; **Psa.** lxxviii. 67, 70; lxxxix. 3; cv. 6; cvi. 23; cxxxv. 4; **Isa.** xli. 8, 9; xlii. 1; xliii. 10; xlv. 1, 2; lxv. 9, 22; **Jer.** xxxiii. 24; **Hag.** ii. 23; **Matt.** xxiv. 22, 24, 31; **Mark** xiii. 20, 22, 27; **Luke** xviii. 7; **Acts** xiii. 17.

3. In relation to all Christians. **Matt.** xx. 16; xxii. 14; **John** xiii. 18; **Rom.** viii. 33; **1 Cor.** i. 27, 28; **Eph.** i. 4; **Col.** iii. 12; **1 Thess.** i. 4; **2 Thess.** ii. 13; **1 Tim.** v. 21; **2 Tim.** ii. 10; **Tit.** i. 1; **1 Pet.** i. 2; **2 Pet.** i. 10.

4. In relation to certain ones from among Christians. **Luke** vi. 13; **John** vi. 70; xv. 16, 19; **Acts** i. 2; ix. 15; x. 41; xv. 7; xxii. 14; **Rom.** xvi. 13; **Jas.** ii. 5; **1 Pet.** ii. 9; v. 13; **2 John** i. 13; **Rev.** xvii. 14.

5. In relation to Christ. **Psa.** lxxxix. 19; **Isa.** xlix. 7; **Matt.** xii. 18; **Luke** xxiii. 35; **1 Pet.** ii. 4, 6.

II. EXPLANATORY REMARKS.

Into the theological conflicts which have raged over this doctrine it is not necessary for a Bible student to enter. Suffice it to say that such controversies have arisen, not over the *fact* of election, which all admit, but over the motive in the divine mind which determines God's elective act. That God acts in election upon good and righteous grounds is sure to every reverent mind, but it has not pleased Him to disclose His motives in election. This is what Paul means in **Rom.** ix. 11, *et seq.*, and not at all that the divine choice is arbitrary in the sense of having no righteous ground.

Election, like predestination (which see), is declared to be according to the foreknowledge of God (**1 Pet.** i. 2), but Scripture nowhere declares what it is in the divine foreknowledge which determines the divine choice.

It is certain, however, that election is not determined by the divine foreknowledge of any merit in the chosen one, for election is expressly declared to be of grace. **Rom.** ix. 11; xi. 5, 6. Neither is it biblical to say that election is determined by the divine foreknowledge of the obedience of faith in the chosen, for election is *unto* "obedience and sprinkling of the blood of Jesus" (**1 Pet.** i. 2); and Paul's labors were to the end that the elect might *obtain* salvation (**1 Pet.** ii. 10). The relation of God's foreknowledge to His electing grace is, therefore, an unrevealed relation. Here, as elsewhere in Scripture, it is both reverent and wise to respect the divine reticencies and to restrain the mind within that which is revealed. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us." **Deut.** xxix. 29.

Three other important words of Scripture, **predestinate**, **purpose**, and **foreknow**, are intimately associated with election.

1. The Greek word *proorizō*—to mark off beforehand—occurs six times in the New Testament. The first of these passages, **Acts** iv. 28, affirms that the crucifixion of our Lord was "determined before" in the counsel of God. The second, **Rom.** viii. 29, affirms that whom God "did foreknow He also

did predestinate to be conformed to the image of His Son.' The third, **Rom.** viii. 30, affirms that "whom He did predestinate, them He also called." The fourth, 1 **Cor.** ii. 7, affirms that the mysteries of truth revealed through Paul, "God ordained [literally, predestinated] before the world unto our glory." The fifth, **Eph.** i. 5, affirms that God "predestinated us unto the adoption of children." And the sixth, **Eph.** i. 11, 12, affirms that we are "predestinated . . . to the praise of His glory."

Definition. In all the passages there is but one consistent meaning, so that predestination may be defined as that active exercise of the will of God by which certain results are brought to pass.

2. The Greek word *protitheemi*—to set forth, and so, in a secondary sense, to set before one's self, to purpose, to determine—occurs three times in the New Testament, and is used in **Rom.** i. 13 of Paul's purpose to go to Rome; in **Rom.** iii. 25 in its primary sense of the "setting forth" of the Crucified; and in **Eph.** i. 9 in the secondary sense of a divine purpose, an object set before the divine mind, namely, to "gather together in one all things in Christ."

Definition. The English word purpose correctly indicates the meaning: it signifies an interior decision or determination of the mind.

3. Two Greek words are rendered "foreknow" or "foreknowledge." The first, *proginōsko*—to know beforehand—occurs in **Acts** xxvi. 5, "which knew me from the beginning"; **Rom.** viii. 29, "did foreknow"; **Rom.** xi. 2, "foreknew"; 1 **Pet.** i. 20, correctly in Revised Version, "foreknew"; 2 **Pet.** iii. 17, "know before." The second, *prognosis*—foreknowledge—occurs in **Acts** ii. 23, "foreknowledge," and 1 **Pet.** i. 2, "foreknowledge."

Definition. The word asserts God's foreknowledge concerning the matters spoken of in the passages. The *order* of the divine procedure would seem to be (1) foreknowledge, (2) purpose, (3) election, and then predestination, or the active bringing to pass of that which was foreknown, purposed, and chosen.

In all the Christian centuries men have endeavored to

account, philosophically, for the apparent paradox of God's sovereign election and man's free will, but none have ever succeeded. Both are wholly true, but the connecting and reconciling truth has not been revealed.

William Jay says: "Two grand truths have always seemed to me to pervade the whole Bible, and not to be confined to a few phrases, namely, that if we are saved it is entirely of God's grace, and if we are lost it will be entirely from ourselves."

III. FINAL DEFINITION.

The words used signify *to select, or choose from among* (ek—out from, *lego*—to pick out, to gather), and are never used of the whole race of mankind. In every instance the election, or choice, proceeds wholly from the volition of the one who elects or chooses, and when it is God who elects or chooses He acts sovereignly: "Ye have not chosen me, but I have chosen you." **John** xv. 16. The New Testament doctrine of election, therefore, may be defined as:—

1. The sovereign act of God in grace, whereby certain persons are chosen from among mankind for Himself.

Illustrative references. **Rom.** viii. 33; **Col.** iii. 12; **2 Tim.** ii. 10; **Tit.** i. 1; **1 Pet.** i. 2; ii. 9, chosen; **1 Thess.** i. 4.

NOTE. The believer's election is never apart from Christ, but in Christ, and antedates the foundation of the world. **Eph.** i. 4; **Rom.** xvi. 13.

2. The sovereign act of God whereby certain of such elect persons are designated for distinctive services for Him.

Illustrative references. **Luke** vi. 13; **John** vi. 70; **Acts** ix. 15.

LESSON LXXVIII.

Eternal (everlasting).

I. THE WORDS.

In the Old Testament the English words "eternal" and "everlasting" are used to translate the Hebrew word *olam*, which is the precise Hebrew equivalent of the Greek *aion*.

In the New Testament the following words are used:—

1. *Aidios*—perpetual. **Rom.** i. 20, "His eternal power"; **Jude** 6, "everlasting."

2. *Aion, aiōnios*—age, ages, or dispensations. This is, perhaps, the most difficult word in Scripture, owing (1) to the great variety of uses to which it is put, but (2) even more because of the extreme irregularity of its English rendering, both in the Authorized Version and the Revised Version. In neither version are the translators consistent with themselves in their renderings. In the Authorized Version *aion* and *aiōnios* are used:—

(1) To denote the duration of the being or glory of Deity. **Matt.** vi. 13; **John** viii. 35; xii. 34; **Rom.** i. 25; ix. 5; xi. 36; xvi. 27; **Gal.** i. 5; **Phil.** iv. 20; 1 **Tim.** i. 17; 2 **Tim.** ii. 10; iv. 18; **Heb.** i. 8; v. 6; vi. 20; vii. 17, 21, 24, 28; ix. 14; xiii. 21; 1 **Pet.** iv. 11; v. 11; 1 **John** ii. 17; **Rev.** i. 18; iv. 9, 10; v. 13, 14; x. 6; xi. 15; xv. 7.

(2) In the following passages, where the words are rendered "world," the true meaning is invariably age, or ages, and should have been so rendered. **Matt.** xii. 32; xiii. 22, 39, 40, 49; xxiv. 3; xxviii. 20; **Mark** iv. 19; x. 30; **Luke** xvi. 8; xviii. 30; **Rom.** xii. 2; 1 **Cor.** i. 20; ii. 6, 7, 8; iii. 18; x. 11; 2 **Cor.** iv. 4; **Gal.** i. 4; **Eph.** i. 21; vi. 12; 2 **Tim.** iv. 10; **Tit.** ii. 12; **Heb.** i. 2; vi. 5; ix. 26; xi. 3 (literally, "arranged the ages").

It is, perhaps, the greatest infelicity in the whole English Bible that "world" should have been substituted for age, or ages, in the above passages. The majestic truth that all time (and all eternity, **Eph.** ii. 7) is divided into ordered ages or dispensations, each having its own distinctive peculiarities, and all together forming a wonderful, progressive whole, is absolutely lost to the English reader.

(3) The words (translated "eternal" and "everlasting") are used to denote the duration of the believer's life in Christ. **Matt.** xix. 16, 29; xxv. 46; **Mark** x. 17, 30; **Luke** x. 25; xviii. 18, 30; **John** iii. 15, 16, 36; iv. 14, 36; vi. 27, 40, 47, 54, 68; x. 28; xii. 25, 50; xvii. 2, 3; **Acts** xiii. 46, 48; **Rom.** ii. 7; v. 21; vi. 22, 23; **Gal.** vi. 8; 1 **Tim.** i. 16; vi. 12, 19; **Tit.** i. 2; iii. 7; **Heb.** v. 9, vi. 2; ix. 12; 1 **John** i. 2; ii. 25; iii. 15; v. 11, 13, 20; **Jude** 21.

(4) The words (translated "eternal" and "everlasting") are

used to denote the duration of the punishment of the lost. **Matt.** xviii. 8; xxv. 41, 46; **Mark** iii. 29; 2 **Thess.** i. 9; **Heb.** vi. 2; **Jude** 7, 13; **Rev.** xiv. 11.

II. EXPLANATORY REMARKS.

If the word "world" is excluded and "age" or "ages" substituted, none of the passages present any difficulty. The duration of this present *aion* or age is expressly limited by our Lord, who speaks of "the end of the age" (*e. g.*, **Matt.** xiii. 39, 40, 49), but no words of limitation are found in connection with these words when applied to God, to the believer's salvation, or to the unbeliever's doom. In classical Greek the words are used by metonymy of the worlds, or the universe, but this meaning is foreign to the New Testament.

III. DEFINITION.

The words *olam*, *aion* and *aionios*, translated "eternal" and "everlasting," are words of duration, and, unless expressly limited, imply unending duration.

LESSON LXXIX.

Faith, Trust, Belief.

I. THE WORDS.

The English word faith occurs but twice (**Deut.** xxxii. 20; **Hab.** ii. 4) in the Old Testament, and in both instances means rather faithfulness, or steadfastness, than faith in the New Testament sense. The characteristic Old Testament word for faith is *trust*, where it occurs one hundred and fifty-two times, and is used to render Hebrew words, signifying:—

1. *Refuge*, or *to take refuge*. **Isa.** xxx. 3; **Deut.** xxxii. 37; **Jud.** ix. 15; **Ruth** ii. 12; 2 **Sam.** xxii. 3; xxii. 31; **Psa.** ii. 12;

v. 11; vii. 1; xi. 1; xvi. 1; xvii. 7; xviii. 2, 30; xxv. 20; xxxi. 1, 19; xxxiv. 8, 22; xxxvi. 7; xxxvii. 40; lvii. 1; lxi. 4; lxiv. 10; lxxi. 1; xci. 4; cxviii. 8; cxli. 8; cxliv. 2; lxxiii. 28; **Prov.** xxx. 5; **Isa.** xiv. 32; xxx. 2, 3; lvii. 13; **Nah.** i. 7; **Zeph.** iii. 12.

Illustrative passages. **Jud.** ix. 15, "Put your trust in my shadow." 2 **Sam.** xxii. 31, "He is a buckler to them that trust in Him." **Ruth** ii. 12, "Under whose wings thou art come to trust." The thought is of taking refuge in a secure place.

2. "Trust" is used to render two Hebrew words signifying *to lean on, to have confidence in another*. **Deut.** xxviii. 52; **Jud.** xx. 36; 2 **Kings** xviii. 5, 19, 20, 21, 22, 24, 30; xix. 10; 1 **Chr.** v. 20; **Job** viii. 14; xxxix. 11; xl. 23; **Psa.** iv. 5; ix. 10; xiii. 5; xxi. 7; xxii. 4, 5; xxv. 2; xxvi. 1; xxviii. 7; xxxi. 6, 14; xxxii. 10; xxxiii. 21; xxxvii. 3, 5; xl. 3, 4; xli. 9; xliv. 6; xlix. 6; lii. 7, 8; lv. 23; lvi. 3, 4, 11; lxii. 8, 10; lxxi. 5; lxxviii. 22; lxxxiv. 12; lxxxvi. 2; xci. 2; cxii. 7; cxv. 8, 10, 11; cxix. 42; cxxv. 1; cxxxv. 18; cxliii. 8; cxlvi. 3; **Prov.** iii. 5; xi. 28; xvi. 20; xxii. 19; xxviii. 25, 26; xxix. 25; xxxi. 11; **Isa.** xii. 2; xxvi. 3, 4; xxx. 12; xxxi. 1; xxxvi. 4, 5, 6, 7, 9, 15; xxxvii. 10; xlii. 17; xlvii. 10; l. 10; lix. 4; **Jer.** v. 17; vii. 4, 8, 14; ix. 4; xii. 5; xiii. 25; xvii. 5, 7; xxviii. 15; xxix. 31; xxxix. 18; xlvi. 25; xlviii. 7; xlix. 4, 11; **Ezek.** xvi. 15; xxxiii. 13; **Hos.** x. 13; **Amos** vi. 1; **Hab.** ii. 18; **Zeph.** iii. 2.

Illustrative passages. **Psa.** xxviii. 7, "My heart trusteth in him and I am helped." **Psa.** lvi. 3, "What time I am afraid I will trust in thee." **Prov.** xi. 28, "He that trusteth in his riches shall fall."

3. "Trust" is used to render a Hebrew word signifying *to give credence*. **Jud.** xi. 20; **Job** iv. 18; xv. 15, 31; **Mic.** vii. 5.

Illustrative passages. **Job** iv. 18, "Behold, he put no trust in his servants." **Mic.** vii. 5, "Trust ye not in a friend," etc.

The same Hebrew word is translated *believe* in the following passages: **Gen.** xv. 6; xlv. 26; **Ex.** iv. 1, 5, 8, 9, 31; xiv. 31; xix. 9; **Num.** xiv. 11; xx. 12; **Deut.** i. 32; ix. 23; 1 **Sam.** xxvii. 12; 1 **Kings** x. 7; 2 **Kings** xvii. 14; 2 **Chr.** ix. 6; xx. 20; xxxii. 15; **Job** ix. 16; xv. 22; xxix. 24; xxxix. 12, 24; **Psa.** xxvii. 13; lxxviii. 22, 32; cvi. 12, 24; cxvi. 10; cxix. 66; **Prov**

xiv. 15; xxvi. 25; **Isa.** vii. 9; xxviii. 16; xliii. 10; liii. 1; **Jer.** xii. 6; xl. 14; **Lam.** iv. 12; **Dan.** vi. 23; **Jonah** iii. 5; **Hab.** i. 5.

Illustrative passages **Gen.** xv. 6, "He believed in the Lord and he counted it unto him for righteousness." **Deut.** i. 32, "In this thing ye did not believe the Lord." **1 Sam.** xxvii. 12, "Achish believed David." **Psa.** cvi. 12, "Then believed they his words."

4. "Trust" is used to render a Hebrew word signifying to *roll*, or *devolve on*. **Psa.** xxii. 8, "He trusted on the Lord that he would deliver him."

5. "Trust" is used to render a Hebrew word signifying to *stay oneself upon*. **Job** xxxv. 14, "Therefore trust," etc.

In the New Testament one Greek word, *pistis*—"believing"—(from the verb *peitho*, to persuade, convince) is translated *faith* in the following passages: **Matt.** viii. 10; ix. 2, 22, 29; xv. 28; xvii. 20; xxi. 21; xxiii. 23; **Mark** ii. 5; iv. 40; v. 34; x. 52; xi. 22; **Luke** v. 20; vii. 9, 50; viii. 25, 48; xvii. 5, 6, 19; xviii. 8, 42; xxii. 32; **Acts** iii. 16; vi. 5, 7, 8; xi. 24; xiii. 8; xiv. 9, 22, 27; xv. 9; xvi. 5; xx. 21; xxiv. 24; xxvi. 18; **Rom.** i. 5, 8, 12, 17; iii. 3, 22, 25, 26, 27, 28, 30, 31; iv. 5, 9, 11, 12, 13, 14, 16, 19, 20; v. 1, 2; ix. 30, 32; x. 6, 8, 17; xi. 20; xii. 3, 6; xiv. 1, 22, 23; xvi. 26; **1 Cor.** ii. 5; xii. 9; xiii. 2, 13; xv. 14, 17; xvi. 13; **2 Cor.** i. 24; iv. 13; v. 7; viii. 7; x. 15; xiii. 5; **Gal.** i. 23; ii. 16, 20; iii. 2, 5, 7, 8, 9, 11, 12, 14, 22, 23, 24, 25, 26; v. 5, 6, 22; vi. 10; **Eph.** i. 15; ii. 8; iii. 12, 17; iv. 5, 13; vi. 16, 23; **Phil.** i. 25, 27; ii. 17; iii. 9; **Col.** i. 4, 23; ii. 5, 7, 12; **1 Thess.** i. 3, 8; iii. 2, 5, 6, 7, 10; v. 8; **2 Thess.** i. 3, 4, 11; iii. 2; **1 Tim.** i. 2, 4, 5, 14, 19; ii. 7, 15; iii. 9, 13; iv. 1, 6, 12; v. 8, 12, vi. 10, 11, 12, 21; **2 Tim.** i. 5, 13; ii. 18, 22; iii. 15; **Phile.** 5, 6; **Heb.** iv. 2; vi. 1, 12; x. 22, 38, 39; xi. 1, 3, 4, 5, 6, 7, 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39; xii. 2; xiii. 7; **Jas.** i. 3, 6; ii. 1, 5, 14, 17, 18, 20, 22, 24, 26; v. 15; **1 Pet.** i. 5, 7, 9, 21; v. 9; **2 Pet.** i. 1, 5; **1 John** v. 4; **Jude** 3, 20; **Rev.** ii. 13, 19; xiii. 10; xiv. 12.

Variant grammatical forms of "pistis." *Pistos:* **John** xx. 27, believing; **Acts** x. 45, which believed; xiii. 34, sure; xvi. 1, and believed; 15, faithful; **1 Cor.** iv. 17, faithful; **2 Cor.** vi. 15, that believeth; **Gal.** iii. 9, faithful; **Eph.** i. 1, faithful; **1 Tim.** iv. 3, which believe; 10, that believe; 12, believers; v.

16, that believeth; vi. 2, believing. *Oligpistos*—little faith: **Matt.** vi. 30; viii. 26; xiv. 31; xvi. 8; **Luke** xii. 28. *Apistos*—unbelieving: **Matt.** xvii. 17; **Mark** ix. 19; **Luke** ix. 41; xii. 46; **John** xx. 27; **Acts** xxvi. 8, a thing incredible; 1 **Cor.** vi. 6, unbelievers; vii. 12, that believeth not; 13, that believeth not; 14, unbelieving; 15, unbelieving; x. 27, that believe not; xiv. 22, that believeth not; 2 **Cor.** iv. 4, which believe not; vi. 14, unbelievers; 15, infidel; 1 **Tim.** v. 8, infidel; **Tit.** i. 15, unbelieving; **Rev.** xxi. 8, unbelieving.

Apeitheo—unpersuaded—rendered “believe not”: **John** iii. 36; **Acts** xvii. 5; xix. 9; **Rom.** xi. 30, 31; xv. 31; **Heb.** iii. 18; xi. 31.

In the following passages *pisteuo* is rendered *believe* (believed, belief, believeth, believest, etc.): **Matt.** viii. 13; ix. 28; xviii. 6; xxi. 22, 25, 32; xxiv. 23, 26; xxvii. 42; **Mark** i. 15; v. 36; ix. 23, 24, 42; xi. 23, 24, 31; xiii. 21; xv. 32; xvi. 11, 13, 14, 16, 17; **Luke** i. 20, 45; viii. 12, 13, 50; xx. 5; xxii. 67; xxiv. 25; **John** i. 7, 12, 50; ii. 11, 22, 23; iii. 12, 15, 16, 18, 36; iv. 21, 39, 41, 42, 48, 50, 53; v. 24, 38, 44, 46, 47; vi. 29, 30, 35, 36, 40, 47, 64, 69; vii. 5, 31, 38, 39, 48; viii. 24, 30, 31, 45, 46; ix. 18, 35, 36, 38; x. 25, 26, 37, 38, 42; xi. 15, 25, 26, 27, 40, 42, 45, 48; xii. 11, 36, 37, 38, 39, 42, 44, 46, 47; xiii. 19; xiv. 1, 10, 11, 12, 29; xvi. 9, 27, 30, 31; xvii. 8, 20, 21; xix. 35; xx. 8, 25, 29, 31; **Acts** ii. 44; iv. 4, 32; viii. 12, 13, 37; ix. 26, 42; x. 43; xi. 17, 21; xiii. 12, 39, 41, 48; xiv. 1, 23; xv. 5, 7, 11; xvi. 31, 34; xvii. 12, 34; xviii. 8, 27; xix. 2, 4, 18; xxi. 20, 25; xxii. 19; xxiv. 14; xxvi. 27; xxvii. 25; **Rom.** i. 16; iii. 22; iv. 3, 5, 11, 17, 18, 24; vi. 8; ix. 33; x. 4, 9, 10, 11, 14, 16; xiii. 11; xiv. 2; xv. 13; 1 **Cor.** i. 21; iii. 5; xi. 18; xiii. 7; xiv. 22; xv. 2, 11; 2 **Cor.** iv. 13; **Gal.** ii. 16; iii. 6, 22; **Eph.** i. 13, 19; **Phil.** i. 29; 1 **Thess.** i. 7; ii. 4, 10, 13; iv. 14; 2 **Thess.** i. 10; ii. 11, 12, 13; 1 **Tim.** i. 11, 16; iii. 16; 2 **Tim.** i. 12; **Tit.** iii. 8; **Heb.** iv. 3; xi. 6; **Jas.** ii. 19, 23; 1 **Pet.** i. 8, 21; ii. 6, 7; 1 **John** iii. 23; iv. 1, 16; v. 1, 5, 10, 13; **Jude** 5.

Apisteo—without trust—rendered “believe not”: **Mark** xvi. 11, 16; **Luke** xxiv. 11, 41; **Acts** xxviii. 24; **Rom.** iii. 3; 2 **Tim.** ii. 13. *Pisteos*—of faith—rendered “believe”: **Rom.** iii. 26; **Heb.** x. 39.

NOTE. In the following passages the word *trust* should be rendered "hope": **Matt.** xii. 21; **Luke** xxiv. 21; **John** v. 45; **Rom.** xv. 12, 24; **1 Cor.** xvi. 7; **2 Cor.** i. 10, 13; v. 11; xiii. 6; **Eph.** i. 12; **Phil.** ii. 19; **1 Tim.** iv. 10; v. 5; vi. 17; **Phile.** 22; **1 Pet.** iii. 5; **2 John** 12; **3 John** 14.

II. EXPLANATORY REMARKS.

It cannot be too much insisted upon that the element in faith upon which the Scriptures put their greatest emphasis is the element of *active personal trust*—that trust which commits the believer utterly to God in Christ. This will appear from a study of the words used. As we have seen, these imply "to take refuge," "to lean upon," "to roll oneself upon," "to be convinced" or "persuaded." A faith which does not impel to *action*, which does not result in a changed relation to God in Christ, which does not work transformingly in the life, is not biblical faith.

Three passages out of hundreds may be cited: "To as many as *received him* . . . even them that *believed*" (**John** i. 12, 13); "I know whom I have *believed* [pisteuo], and am persuaded [pietho] that he is able to keep that which I have committed unto him" (**2 Tim.** i. 12); "Wilt thou know, O vain man, that faith [pistis] without works is dead" (**Jas.** ii. 20).

In these passages the energizing, action-compelling quality of true faith is emphatic. The faith which saves is true faith because it "receives" Christ and "commits" the believer to Christ, and it is manifested afterwards in good works. **Heb.** xi. 1 is not so much a definition of faith as a statement of one of the *results* of faith. When we really believe in an unseen thing, our faith makes that thing actual to us. An astronomer, for example, in whom we have confidence, announces the discovery of a new star. At once our faith makes that star actual to us, though we have never seen it. We begin to think of the universe as containing that star. This is not irrational credulity, but the highest reason, and the only means to the greater part of knowledge, human or divine.

But this faith is inseparable from the Scriptures, for in them alone may be found the *notitia*, or knowledge upon

which Christian faith rests. If it be objected that a child, or a savage, who cannot read a word of Scripture may nevertheless exercise true faith, the answer is obvious: the child or the savage believes upon the testimony which others have drawn from Scripture.

The real difference between the faith of a "babe in Christ" and the faith of the best instructed believer is not a difference of *kind*, but of *content*. The child believes as far as it knows; the instructed believer knows more, and so believes more.

Faith, in reference to the things of the present life, is a universal possession. It enters into every part of our relations to our fellow men, and is the fact upon which the whole fabric of the social, business and governmental structure of humanity rests. Without it all human relationships and all human progress would be impossible. Equally central is faith to all spiritual relationships and to all spiritual progress. It is the same principle raised to deal with spiritual facts and processes. As faith in reference to material things is evoked by such evidence as persuades and convinces, after which comes action based upon such conviction, so, and not otherwise, is faith in respect to things spiritual. God is the author of faith in both these spheres, first by creating the faith faculty in man, and, secondly, by putting before man the evidence which calls the faith faculty into action. In neither case is the evidence so overwhelming as to *compel* action. It is always *peithic*—persuasive and convincing to the true and sane reason. But just as multitudes reject the proof of the reality of matter and of pain, just as many reject the proof that the earth is round, not flat, and that the earth moves, not the sun, so men may and do reject the proofs which persuade to trust in the God of the Holy Scriptures, and in Jesus Christ whom He hath sent. It is not meant that biblical faith is reached through processes of reasoning, but that the highest reason justifies and approves faith.

It should be added that faith in respect of things spiritual is assisted by great supernatural operations. The first object of faith is the Lord Jesus Christ in His Person and work, and to faith in Him the Holy Spirit is the mighty Persuader and Convincer. **John** xv. 26; xvi. 7-11; **Eph.** ii. 8.

Faith is enumerated among the gifts of the Spirit. 1 **Cor.** xii. 9. This does not refer to that act of trust by which the sinner receives Christ, for that is common to all Christians, but means rather faith with reference to great enterprises or difficulties in the Christian life. It is a special gift (1 **Cor.** xii. 10), is sovereignly bestowed "as *He* will" (verse 11), but surely is one of the "greater gifts" which all may "covet" (verse 31).

Doubtless many Christians stumble needlessly at this very point. They desire great faith in a general and abstract way, without reference to some particular work. This was the thought of the apostles in their prayer, "Increase [add to] our faith." **Luke** xvii. 5. The Lord's answer was a rebuke. The apostles could not yet be trusted with the "gift" of faith, though they were Christians. If they had the gift of faith as a grain of mustard seed, they would use it, not for the glory of God, but for their own glory—uprooting sycamine trees, and the like.

Another common error of Christians concerning faith is to conceive of it as a means of compelling, or at least of constraining, God to give. Faith, doubtless, is connected with asking, but a careful study of the passages makes it clear that the chief exercise of faith is to receive what God is already willing to give. The first office of faith is to *receive* an offered Christ (**John** i. 12), and every promise of God must be actually *received* before it becomes operative in us. Abraham offered up Isaac because he had "received the promises." **Heb.** xi. 17. Just here is the peculiar inability of the natural man. 1 **Cor.** ii. 14. The Apostle asks of the Corinthians, "What hast thou that thou didst not receive?" 1 **Cor.** iv. 7. Indeed we never really "ask" until we are ready to "receive." **Matt.** vii. 8; **xxi.** 22; **Jas.** i. 7.

III. DEFINITION.

Innumerable definitions of faith may be drawn from theologies, catechisms, and other like writings. As examples the following may suffice:—

(1) "The true nature of the faith of a Christian consists of this, that it is an assent unto truths, credited upon the testi-

mony of God delivered unto us in the Holy Scriptures."—*Bishop Pearson*.

(2) "The faith of the gospel, whatever may be its immediate object, is no other than confidence in the moral character of God, especially of the Redeemer."—*President Dwight*.

(3) "Faith is a complex act of the soul, involving the concurrent action of the understanding and the will, and modified in different instances of its exercise by the nature of its object and of the evidence upon which it rests. . . . Religious faith is belief of the truth on the testimony of God. It includes (1) *notitia*, knowledge; (2) *assensus*, assent; (3) *fiducia*, trust."—*A. A. Hodge*.

(4) "Faith is a firm belief based upon confidence in the authority and reality of another."—*Century Dictionary*.

It will be seen that a summary definition of faith, which shall include all that the Scriptures mean by that word, and exclude all that they do not mean, is difficult to form. In its broadest definition, biblical faith is that confidence in God which leads to active trust in Him. But, since all knowledge of God upon which such a confidence may be based is confined to those revelations of Him of which the Bible is the record, any really useful definition of faith must include confidence in the Holy Scriptures as the authoritative Word of God. Also, since Jesus Christ is the perfect and final revelation of God, and since the Scriptures expressly require faith in Him, any definition of faith is defective which does not include faith in Christ. And finally, since faith, in the biblical sense, includes both assent and trust, or committal, it follows that any definition of faith is defective which does not include those elements.

(5) Faith, therefore, may be defined as *a personal trust in the God of the Holy Scriptures, and in Jesus Christ whom He hath sent*. **John** i. 12; v. 24; vi. 29; xiv. 1.

LESSON LXXX.

Flesh (See "The Old Man," "Sin").

I. THE WORDS.

In the Old Testament two Hebrew words are translated "flesh." *Basar*, in the following passages: **Gen.** ii. 21, 23, 24; vi. 3, 12, 13, 17, 19; vii. 15, 16, 21; viii. 17; ix. 4, 11, 15, 16, 17; xvii. 11, 13, 14, 23, 24; xxix. 14; xxxvii. 27; xl. 19; **Ex.** iv. 7; xii. 8, 46; xvi. 3, 8, 12; xxi. 28; xxii. 31; xxix. 14, 31, 32, 34; xxx. 32; **Lev.** iv. 11; vi. 10, 27; vii. 15, 17, 19, 20; viii. 17, 31, 32; ix. 11; xi. 8, 11; xii. 3; xiii. 2, 3, 4, 10, 11, 13, 14, 15, 16, 18, 24, 38, 39, 43; xiv. 9; xv. 2, 3, 7, 13, 16, 19; xvi. 4, 24, 26, 27; xvii. 11, 14, 16; xix. 28; xxi. 5; xxii. 6; xxvi. 29; **Num.** viii. 7; xi. 4, 13, 18, 21, 33; xii. 12; xvi. 22; xviii. 15, 18; xix. 5, 7, 8; xxvii. 16; **Deut.** v. 26; xii. 15, 20, 23, 27; xiv. 8; xvi. 4; xxviii. 53, 55; xxxii. 42; **Jud.** vi. 19, 20, 21; viii. 7; ix. 2; 1 **Sam.** ii. 13, 15; xvii. 44; 2 **Sam.** v. 1; xix. 12, 13; 1 **Kings** xvii. 6; xix. 21; xxi. 27; 2 **Kings** iv. 34; v. 10, 14; vi. 30; ix. 36; 1 **Chr.** xi. 1; 2 **Chr.** xxxii. 8; **Neh.** v. 5; **Job** ii. 5; iv. 15; vi. 12; vii. 5; x. 4, 11; xiii. 14; xiv. 22; xix. 20, 22, 26; xxi. 6; xxxi. 31; xxxiii. 21, 25; xxxiv. 15; xli. 23; **Psa.** xvi. 9; xxvii. 2; xxxviii. 3; 1. 13; lvi. 4; lxiii. 1; lxxv. 2; lxxviii. 39; lxxix. 2; lxxxiv. 2; cix. 24; cxix. 120; cxxxvi. 25; cxlv. 21; **Prov.** iv. 22; v. 11; xiv. 30; xxiii. 20; **Eccl.** iv. 5; v. 6; xi. 10; xii. 12; **Isa.** ix. 20; xvii. 4; xxii. 13; xxxi. 3; xl. 5, 6; xliv. 16, 19; xlix. 26; lviii. 7; lxxv. 4; lxxvi. 16, 17, 23, 24; **Jer.** vii. 21; xi. 15; xii. 12; xvii. 5; xix. 9; xxv. 31; xxxii. 27; xlv. 5; **Lam.** iii. 4; **Ezek.** iv. 14; xi. 3, 7, 11, 19; xvi. 26; xx. 48; xxi. 4, 5; xxiii. 20; xxiv. 10; xxxii. 5; xxxvi. 26; xxxvii. 6, 8; xxxix. 17, 18; xl. 43; xliv. 7, 9; **Dan.** i. 15; ii. 11; iv. 12; vii. 5; x. 3; **Hos.** viii. 13; **Joel.** ii. 28; **Mic.** iii. 3; **Hag.** ii. 12; **Zech.** ii. 13; xi. 9, 16; xiv. 12.

In the following passages the Hebrew word *sheer* is translated "flesh": **Psa.** lxxiii. 26; lxxviii. 20, 27; **Prov.** xi. 17; **Jer.** li. 35; **Mic.** iii. 2, 3.

In the New Testament one Greek word, *sarx*, is rendered

"flesh" in the following passages: **Matt.** xvi. 17; xix. 5, 6; xxiv. 22; xxvi. 41; **Mark** x. 8; xiii. 20; xiv. 38; **Luke** iii. 6; xxiv. 39; **John** i. 13, 14; iii. 6; vi. 51, 52, 53, 54, 55, 56, 63; viii. 15; xvii. 2; **Acts** ii. 17, 26, 30, 31; **Rom.** i. 3; ii. 28; iii. 20; iv. 1; vi. 19; vii. 5, 18, 25; viii. 1, 3, 4, 5, 8, 9, 12, 13; ix. 3, 5, 8; xi. 14; xiii. 14; 1 **Cor.** i. 26, 29; v. 5; vi. 16; vii. 28; x. 18; xv. 39, 50; 2 **Cor.** i. 12 (*sarkikos*—"fleshly"), 17; iii. 3 (*sarkinos*—"of flesh"); iv. 11; v. 16; vii. 1, 5; x. 2, 3; xi. 18; xii. 7; **Gal.** i. 16; ii. 16, 20; iii. 3; iv. 13, 14, 23, 29; v. 13, 16, 17, 19, 24; vi. 8, 12, 13; **Eph.** ii. 3, 11, 15; v. 29, 30, 31; vi. 5, 12; **Phil.** i. 22, 24; iii. 3, 4; **Col.** i. 22, 24; ii. 1, 5, 11, 13, 18, 23; iii. 22; 1 **Tim.** iii. 16; **Phile.** 16; **Heb.** ii. 14; v. 7; ix. 13; x. 20; xii. 9; **Jas.** v. 3; 1 **Pet.** i. 24; ii. 11 (*sarkikos*—"fleshly"); iii. 18, 21; iv. 1, 2, 6; 2 **Pet.** ii. 10, 18; 1 **John** ii. 16; iv. 2, 3; 2 **John** 7; **Jude** 7, 8, 23; **Rev.** xvii. 16; xix. 18, 21.

II. EXPLANATORY REMARKS.

The author is perfectly aware that the definition of *sarx*, "flesh," in the bad sense morally, as including the whole natural man, is more comprehensive than some students of Scripture are disposed to allow. The following definition by Thayer (Lexicon of the New Testament) fairly states the more restricted view:—

"*Sarx*, when either expressly or tacitly opposed to the Spirit of God, has an ethical sense and denotes *mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God*. Accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice."

It will be observed that this definition confines the ethically bad sense of "flesh" to "the soul" and to the earthly nature of man apart from divine influence. In other words, the physical part of man—his body—is excluded. If it were a mere lexical question, Thayer's definition should stand unquestioned. It is, however, a question of the meaning, not of a word merely, but of a word as used in writings, mostly in the Epistles of Paul and Peter, which were addressed to plain people, and meant to be understood by plain people. It is an expository rather than a lexical or even exegetical question;

and all of Professor Thayer's sources are open to any one having in his hand a good translation of the New Testament.

The question is, Do the Scriptures include the whole natural man in the word "flesh" in its ethically bad sense?

It is submitted: (1) that Thayer's qualification, "expressly or tacitly *opposed* to the Spirit of God" is too limiting. The passages in which *sarx*, "flesh," occurs in the ethical sense, speak of the natural man as he inherently is, without any question concerning his attitude toward the Spirit, but as destitute of the Spirit (**Rom.** viii. 9). (2) *Sarx*, the "flesh," in this moral sense, is never in Scripture said to be bad because "apart from divine influence." That is a mere inference; and it would *be* an inference more truly biblical to say that "flesh" is bad because of Adamic descent. And (3) Thayer's definition makes *sarx* in the bad sense to mean only "mere human nature"; Scripture not only never speaks of a fleshly *nature*, but in Paul's characteristic discussions, *sarx* is used, without limitation, of the whole natural man. Paul does not say that his *nature* is *sarkikos*, fleshly, but that *he* is (**Rom.** vii. 14); and, that there may be no mistake, he adds, "in *me*, that is in my flesh [*sarx*] dwelleth no good thing" (verse 18); and this evil he finds to be associated with his physical being: "I see another law *in my members*, warring against the law of my mind, and bringing me into captivity to the law of sin *which is in my members*" (verse 23). When finally he comes to discuss deliverance from the fleshly walk, he again reverts to the body (*soma*) as the source of the evil (**Rom.** viii. 13); it is "the deeds of the *body*" which "through the Spirit" are to be "mortified."

The Corinthians (1 **Cor.** iii. 3) were *sarkikos* ("carnal," lit. "fleshly") because they "walked as men." They were regenerate (1 **Cor.** i. 2-9), but, for the time, fleshly. The natural man is "flesh." He may be religious and moral, but his religion and morality never rise to the level of the spiritual, but are *sarkikos*—fleshly—religion and morality. To "walk in the flesh" is simply to live in the sphere of the natural, or fleshly. There are two classes of "things": *sarkika*, or "fleshly things," and *pneumatika*, or "spiritual things." The latter are impossible to the natural man (1 **Cor.** ii. 14)—he is

sarx, "flesh." The regenerate man is not "in [the sphere of] the flesh" (**Rom.** viii. 9), but he may still be, and alas, often is, fleshly; for he is still in the body, and if he will he may make "provision for the flesh," and "fulfil the lusts thereof."

It should be added that this very fact that the body is not only the seat and home of the *sarx*, but identified with it, sufficiently answers the notion (held as part of some theories of sanctification) that the flesh may be "entirely eradicated."

The Christian doctrine of the body is perfectly clear, and may be thus stated. The physical body of the believer is the "body of his humiliation." **Phil.** iii. 21, R. V. It is the seat of his "flesh" and identified with it. **Rom.** vii. 23; vi. 12. But, that he may not "walk after the flesh, but after the Spirit," the Holy Spirit takes up His abode in the believer's body; and "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye may not do the things that ye would." **Gal.** v. 17, R. V. The believer may "walk in the Spirit" by simple yieldedness (**Gal.** v. 16; **Rom.** vi. 13), and then he is not fulfilling the lusts of the flesh. Also, by faith, the believer counts "the flesh with the affections and lusts" to have been crucified with Christ, **Rom.** vi. 3-6; **Gal.** v. 24. Living in the Spirit, he may also walk in the Spirit (**Gal.** v. 25), and so walking he has victory over the flesh. But the body is still the body of humiliation, corrupt, dishonored, weak, natural. 1 **Cor.** xv. 43, 44. In it the believer groans being burthened "waiting for the adoption, to wit, the redemption of the body." **Rom.** viii. 23. That redemption awaits the second coming of Christ. **Cor.** xv. 22, 23, 42-44; 1 **Thess.** iv. 14-18; 1 **Cor.** xv. 51-56; **Phil.** iii. 20, 21, R. V. Meantime, the indwelling Spirit is the "first fruits" (**Rom.** viii. 23), "seal," and "earnest" of that coming redemption which will free the body from "flesh" in every sense, moral and ethical (**Eph.** i. 13, 14; iv. 30; 2 **Cor.** v. 1-5). Then, and never till then, will the flesh in the believer be "entirely eradicated."

It has been said that, though the *flesh* is never eradicated, the carnal nature is. But Scripture never speaks of "the carnal nature." According to Scripture, the believer has the *sarx* so long as he has the natural body, but by the power of

the indwelling Spirit he may walk free of its dominion. The error lies in assuming either that regeneration changes the nature, or that the indwelling Spirit has delivered the believer from all possibility of walking in the flesh. To make a distinction between "flesh" and "carnal" is mere forgetfulness of the Greek. "Flesh" is *σάρξ*—flesh; "carnal" is *σαρκικός*—fleshly.

The only passage upon which any such question may be raised is 1 **Cor.** v. 5: "To deliver up such an one unto Satan for the destruction of the flesh," etc.

But the word rendered "destruction" (*olethros*) never means in Scripture use annihilation, extermination, and the like. It is used in three other places, 1 **Thess.** v. 3; 2 **Thess.** i. 9; and 1 **Tim.** vi. 9. The man in Corinth was living in unspeakable fleshliness, and Paul by apostolic authority cut him off from fellowship that, in the world, the sphere of Satan's rule, he might find in sorrow the bitter fruits of fleshliness and, returning, be found in salvation in the day of Christ. Such intense expressions are constant in the New Testament. See, *e. g.*, **Matt.** v. 28-30; **Luke** xiv. 26, etc. A doctrine of Scripture is to be neither established nor destroyed by single passages, but is to be deduced from all the passages.

Vastly better than Thayer's is *Luther's* definition: "Thou must not understand 'flesh,' therefore, as though that only were 'flesh' which is connected with unchastity, but St. Paul uses 'flesh' of the whole man, body and soul, reason and all his faculties included." (Introduction to *Luther on Romans*.) Upon which *Prof W. G. McCrehead* remarks: "Luther is right in saying that 'the flesh' is used by Paul to include body and soul, reason and all man's faculties in his natural state."

To which may be added the following by two eminent living exegetes:—

"In Paul *sarx* often means the unrenewed, the unregenerate man, not some part of him, but the whole body, soul and spirit."—*Professor J. M. Stifler*.

"The literal flesh of the animal body is a seat and source of sin as truly as is the mind or rational part of man. The interaction and inter-relations of these three constituent parts [spirit, soul, body] of our total personality is undeniable.

Each affects the other both physically and morally. Regeneration gives rise to the believer's conflict with *sarx*, 'flesh' in its widest sense, and with sin in the *sarx* ('flesh').—*Nathaniel West, D. D.*

III. DEFINITIONS.

In both Testaments the word flesh has both literal and metaphorical meanings, and cannot, therefore, be compressed into one definition.

1. The word "flesh" as used in Scripture, means *the soft substance of the living body* (not including the bones and blood) both of men and beasts.

Illustrative passages (basar). **Gen.** ii. 21; viii. 17; ix. 4; xvii. 11, 13, 14, 23, 24, 25; xl. 19; **Ex.** iv. 7; xii. 8, 46; xvi. 3, 8, 12; xxi. 28; xxii. 31; xxix. 32, 34; **Lev.** iv. 11; vi. 10, 27; vii. 15, 17, 18, 19, 20; viii. 17, 31, 32; ix. 11; xi. 8, 11; xii. 3; xiii. 2, 3, 4, 10, 11, 13, 14, 15, 16, 18, 24, 38, 39, 43; xiv. 9; xv. 2, 3, 7, 13, 16, 19; xvi. 4, 24, 26, 27, 28; xvii. 16; xix. 28; xxi. 5; xxii. 6; xxvi. 29; **Num.** viii. 7; xi. 4, 13, 18, 21, 33; xii. 12; xviii. 18; xix. 5, 7, 8; **Deut.** xii. 15, 20, 23, 27; xiv. 8; xvi. 4; xxviii. 53, 55; **Jud.** vi. 19, 20, 21; viii. 7; **1 Sam.** ii. 13, 15; **1 Kings** xvii. 6; xix. 21; **2 Kings** v. 10, 14; ix. 36; **Job** ii. 5; vi. 12; x. 11; xiii. 14; xiv. 22; xix. 20; xxxi. 31; xxxiii. 25; xli. 23; **Psa.** i. 13; **Prov.** v. 11; xxiii. 20; **Isa.** ix. 20; xvii. 4; xxii. 13; xxxi. 3; xliv. 16, 19; lxxv. 4; lxxvi. 17; **Jer.** vii. 21; xix. 9; **Lam.** iii. 4; **Ezek.** iv. 14; xxiv. 10; xxxix. 17; xl. 43; xliv. 7, 9; **Dan.** i. 15; x. 3; **Hos.** viii. 13; **Mic.** iii. 3; **Hag.** ii. 12; **Zech.** xi. 9, 16; xiv. 12; **Dan.** iv. 12; vii. 5; (*tibchah*—slaughtered food) **1 Sam.** xxv. 11; (*lechum*—meat food) **Zeph.** i. 17; (*shecr*—meat, flesh) **Psa.** lxxiii. 26; lxxviii. 20, 21; **Prov.** xi. 17; **Jer.** li. 35; **Mic.** iii. 2, 3.

(*Sarx.*) **Luke** xxiv. 39; **Rom.** ii. 28; **1 Cor.** xv. 39, 50; **Gal.** vi. 13; **Eph.** ii. 11; v. 29; **Col.** ii. 13; **Rev.** xix. 18, 21; (*kreas*—flesh meat) **Rom.** xiv. 21; **1 Cor.** viii. 13.

2. The word "flesh," as used in Scripture, means *the whole physical body*, both of men and beasts.

Illustrative passages. **Gen.** vi. 17, 19; vii. 15, 16, 21; viii. 17; ix. 11, 15, 16; xvii. 11; xxx. 32; **Ex.** xxix. 14; xxx. 32; **Num.** xviii. 15; **1 Sam.** xvii. 44; **1 Kings** xxi. 27; **2 Kings** iv.

34; **Job** iv. 15; vii. 5; x. 4; xxi. 6; xxxiv. 15; **Psa.** xvi. 9; xxxviii. 3, 7; lxxix. 2; cix. 24; cxix. 120; **Prov.** xiv. 30; **Eccl.** xi. 10; **Ezek.** xvi. 26; xxxii. 5; **Dan.** i. 15; **Jer.** li. 35; **Luke** xxiv. 39; **Acts** ii. 26, 31; 2 **Cor.** iv. 11; vii. 5; xii. 7; **Gal.** ii. 20; iv. 13, 14; **Phil.** i. 22, 24; **Col.** ii. 5; **Heb.** ix. 13; **Jude** 7, 8.

3. The word "flesh," as used in Scripture, means *the whole man, spirit, soul and body; man as a being.*

Illustrative references. **Gen.** ii. 23, 24; ix. 17; xxix. 14; xxxvii. 27; **Num.** xvi. 22; xxvii. 16; **Deut.** v. 26; xxxii. 42; **Jud.** ix. 2; 2 **Sam.** v. 1; xix. 12, 13; 1 **Chr.** xi. 1; 2 **Chr.** xxxii. 8; **Neh.** v. 5; **Job** xix. 26; **Psa.** lvi. 4; lxiii. 1; lxv. 2; lxxviii. 39; lxxxiv. 2; cxlv. 21; **Eccl.** xii. 12; **Isa.** xl. 5, 6; xlix. 26; lviii. 7; **Jer.** xii. 12; xvii. 5; **Ezek.** xi. 3, 7, 11, 19; xxxii. 5; xxxvi. 26; xxxix. 17, 18; **Dan.** ii. 11.

Matt. xvi. 17; xix. 5, 6; xxiv. 22; **Mark** x. 8; xiii. 20; **John** vi. 63; viii. 15; **Rom.** iii. 20; iv. 1; ix. 3, 8; xi. 14; xv. 27 ("carnal"—*sarkikos*—fleshly); 1 **Cor.** i. 26, 29; vi. 16; vii. 28; ix. 11 ("carnal"—*sarkika*—fleshly); x. 18; xv. 50; 2 **Cor.** i. 12; iii. 3; v. 16; x. 2, 3; xi. 18; **Gal.** i. 16; ii. 16; iii. 3; iv. 23, 29; **Eph.** ii. 11; v. 29, 31; vi. 5, 12; **Phil.** iii. 3, 4; **Col.** i. 24; ii. 1, 18, 23; iii. 22; **Phile.** 16; **Heb.** vii. 16 ("carnal"—*sarkika*—fleshly); xii. 9; 1 **Pet.** iii. 21; iv. 6.

4. The word "flesh," as used in Scripture, means *the whole human family.*

Illustrative references. **Gen.** vi. 3, 12, 13, 17; viii. 17; ix. 11, 15, 16, 17; xvii. 14; **Num.** xvi. 22; xviii. 15; xxvii. 16; **Deut.** v. 26; **Job** xxxiv. 15; **Psa.** lxv. 2; cxlv. 21; **Isa.** xl. 5; xlix. 26; lxvi. 16, 23, 24; **Jer.** xxv. 31; xxxii. 27; xlv. 5; **Ezek.** xx. 48; xxi. 4, 5; **Joel** ii. 28; **Zech.** ii. 13; **Luke** iii. 6; **John** xvii. 2; **Acts** ii. 17; 1 **Pet.** i. 24.

5. The word "flesh," as used in Scripture, means *the whole humanity of Jesus Christ.* His sinless, human spirit, soul and body.

Illustrative references. **Luke** xxiv. 39; **John** i. 14; vi. 51, 52, 53, 54, 55, 56; **Acts** ii. 30, 31; **Rom.** i. 3; viii. 3; ix. 5; **Eph.** ii. 15; v. 30; **Col.** i. 22; 1 **Tim.** iii. 16; **Heb.** ii. 14; v. 7; x. 20; 1 **Pet.** iii. 18; iv. 1; 1 **John** iv. 2, 3; 2 **John** 7.

6. The word "flesh," as used in Scripture, means *the incarnate Christ, God manifest in the flesh, imparting and sustaining*

through His death and resurrection divine life in all who believe on Him.

Illustrative references. **John** v. 26; vi. 32-65; xii. 24-33; 1 **John** v. 11, 12; **John** iii. 36.

7. The word "flesh," as used in Scripture, means *the whole natural or unregenerate man, spirit, soul and body, considered ethically, or morally, as centred upon self, prone to sin, and opposed to God.*

Illustrative references. **Gen.** vi. 3, 13; **Isa.** xl. 6; xlix. 26; lxvi. 16, 23, 24; **Jer.** xvii. 5; **Ezek.** xlv. 7, 9.

John i. 13; iii. 6; vi. 63; viii. 15; **Rom.** iii. 20; vii. 5, 14, ("carnal"—*sarkikos*—fleshly), 18, 25; viii. 1, 3, 4, 5, 6, 7 ("carnal"—*sarx*—flesh), 8, 9, 12, 13; ix. 8; xiii. 14; 1 **Cor.** i. 29; iii. 1, 3, 4 ("carnal"—*sarkikos*—fleshly); x. 18; 2 **Cor.** i. 12, 17; v. 16; vii. 1; x. 2, 3, 4 ("carnal"—*sarkikos*—fleshly); xi. 18; **Gal.** ii. 16; iii. 3; iv. 23, 29; v. 13, 16, 17, 19, 24; vi. 8, 12, 13; **Eph.** ii. 3; vi. 12; **Phil.** iii. 3, 4; **Col.** ii. 11, 23; 1 **Pet.** iii. 21; iv. 6; 2 **Pet.** ii. 10, 11, 18; 1 **John** ii. 16; **Jude** 23.

[NOTE. Wherever "carnal" or "carnally" occurs, it should invariably be rendered "flesh," or "fleshly."]

LESSON LXXXI.

Old Man.

As closely allied to "flesh" in the ethical sense of that word it is necessary to consider the meaning of the phrase "the old man" or "our old man."

I. THE WORDS.

The expression occurs three times in the New Testament, in **Rom.** vi. 6; **Eph.** iv. 22, and **Col.** iii. 9, and the word translated "old" is *palaïos*, a common Greek word for old in reference to time, and is used elsewhere, of "old bottles," "old leaven," the "old covenant," "that which decayeth," etc.

II. EXPLANATORY REMARKS.

The meaning of the phrase in question must be derived from the context of the three passages in which it occurs. In

the first of these, **Rom.** vi. 6, the phrase is part of the demonstration that the believer need not, and therefore ought not, to continue a life of sinning (**Rom.** vi. 1); and the first step in that demonstration is the divine reckoning that the believer died in and through the crucifixion of Christ. The preceding statements are: that we are "dead to sin"; "baptized into His death"; "planted together in the likeness of His death"; and then, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." And the following statements are: "if we be dead with Christ"; "likewise reckon ye also yourselves to be dead indeed unto sin."

If this passage stood alone it would be difficult to distinguish "our old man" from *ourselves*. For it is said: "*we* are dead"; "if *we* be dead"; "reckon *ye* also *yourselves* to be dead." If the phrase means aught else but *our* co-crucifixion with Christ, it does not appear from the context.

The second occurrence of the phrase is in **Eph.** iv. 22, and is part of the discussion beginning with verse 17, "That ye henceforth walk, not as other Gentiles walk." It is at once evident that here the phrase occurs in relation to the believer's state, as in **Rom.** vi. 6 it occurred in relation to the believer's standing. *Positionally*, therefore, the "old man" is crucified; *experimentally* the believer is to "put off" the "old man" and his ways. It is the outward life which is in question and the underlying symbolism is of a garment woven of habits and practices. The "old man" wove a garment according to his state as darkened in spiritual understanding; alienated from the life of God; past feeling, and corrupt according to the deceitful lusts. This garment the believer is to "put off." Then he is to "put on the new man, which after God [or like to God] is created in righteousness and true holiness." This "new man" is none other than "Christ in you"; and the new habits and practices are to be according to Christ's mind and nature. Certainly, therefore, nothing in this passage requires us to give to "the old man" any other meaning than the old self.

The third occurrence of this phrase is in **Col.** iii. 9: "Lie not one to another, seeing that ye have put off the old man with

his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him."

Obviously we have here the precise idea of the passage in **Ephesians**, with precisely the same underlying symbolism of a garmenture of actions and habits.

But what we have gained by the passages in **Ephesians** and **Colossians** is the striking contrast insisted upon between "the old man" and "the new man." The "new man" is Christ within the believer, the result of regeneration. Whence, then, came the "old man," corrupt and destitute of the divine life? There can be but one answer: from "the first man Adam" (1 **Cor.** xv. 45).

It is a question of origins which is forced upon us in the contrast. If Christ in the believer is the "new man," the "last Adam," "the second man" (1 **Cor.** xv. 45, 47), then the "old man" is Adam in the believer. And this is made finally sure when we remember that the first occurrence of the phrase follows hard upon **Rom.** v. 12-19, where the very point is the proof of transmitted sin from Adam. Here is a radical distinction between "flesh," ethically considered, and "the old man." "Flesh" is the whole unregenerate man. "The old man" is his corrupt nature.

The Adamic origin of the "old man" enables us at once to identify it with one of Paul's most intense words, "sin," as meaning, not what we have done, but what, by Adamic descent, we are.

The Apostle's exhortation: "Let not sin therefore reign in your mortal body" (**Rom.** vi. 12), is the equivalent of his other exhortation, "That ye put off concerning the former conversation, the old man" (**Eph.** iv. 22); with this distinction only, that in **Romans** he speaks of the inner life, in **Ephesians** of that which is outward. The "old man" is sin as to state, sinful as to practices. In **Romans** it is the "old man" himself; in **Ephesians** it is his old clothes. The old man is not the flesh, but the nature, tendency, disposition, of the flesh, and according to the old proverb, "is known by his clothes." The flesh man, according to his "old man" nature, wears the wardrobe described in **Gal.** v. 19-21; **Mark** vii. 20-23. The regen-

erate man, according to his "new man," wears the wardrobe described in **Gal.** v. 22, 23; **Col.** iii. 12; **Eph.** vi. 11-17.

III. DEFINITION.

The "old man" is corrupt human nature, the inborn tendency to evil in all men, received by inheritance from Adam through countless generations of sinning ancestors.

LESSON LXXXII.

Forgiveness.

I. THE WORDS.

In the Old Testament three words are translated "forgive," "forgave," "forgiven," etc.

1. *Kaphar*—to cover, in the following passages: **Deut.** xxi. 8; **Psa.** lxxviii. 38; **Jer.** xviii. 23.

This Hebrew word is usually rendered atonement (see Atonement) and presents the Old Testament relation of sacrifice to forgiveness. By sacrificial blood the sin was "covered," in the sense that it no longer appealed to the righteous judgment of God. The divine justice (always in view of the coming sacrifice of Christ, **Rom.** iii. 25) being satisfied, God could "cover" the sin.

2. *Nasa*—to lift away, in the following passages: **Gen.** 1. 17; **Ex.** x. 17; xxxii. 32; xxxiv. 7; **Num.** xiv. 18, 19; **Josh.** xxiv. 19; 1 **Sam.** xxv. 28; **Psa.** xxv. 18; xxxii. 1, 5; lxxxv. 2; xcix. 8; **Isa.** ii. 9; xxxiii. 24.

3. *Salach*—to send away, in the following passages: **Lev.** iv. 20, 26, 31, 35; v. 10, 13, 16, 18; vi. 7; xix. 22; **Num.** xv. 25, 26, 28; xxx. 5, 8, 12; 1 **Kings** viii. 30, 34, 36, 39, 50; 2 **Chr.** vi. 21, 25, 27, 30, 39; vii. 14; **Psa.** lxxxvi. 5; ciii. 3; cxxx. 4; **Jer.** xxxi. 34; xxxvi. 3; **Dan.** ix. 9, 19; **Amos** vii. 2.

As is evident, the fundamental idea in both *nasa* and *salach*

is the *separation of the sin from the sinner*. It is no longer upon him. Before God the sinner and his sin are dissociated; the man is no longer, in respect of his sins, a "sinner," but a righteous man. This does not touch the question of his innate sinfulness of nature, but refers to his sinful acts.

Taken together, *kaphar*, with *nasa* and *salach*, complete the Old Testament doctrine of forgiveness based upon atonement. The divine justice is satisfied, and the sin is no longer upon the sinner.

In the New Testament the prominent thought concerning forgiveness is the separation of the sinner from his sins through the sacrifice of Christ, and upon the ground of pure grace. Five words are used:—

1. *Apoluō*—to loose away, in **Luke** vi. 37. The same word is found in **Matt.** xxvii. 15, release; **Mark** vi. 36, send them away; **Luke** xiii. 12, thou art loosed.

2. *Charizomai*—to be gracious to, in the following passages: **Luke** vii. 42, 43; **2 Cor.** ii. 7, 10; xii. 13; **Eph.** iv. 32; **Col.** ii. 13; iii. 13.

3. *Aphiēmi*—to send off, or away, in the following passages: **Matt.** iii. 15; iv. 11, 20, 22; v. 24, 40; vi. 12, 14, 15; ix. 2, 5, 6; xii. 31, 32; xviii. 21, 27, 32, 35; **Mark** ii. 5, 7, 9, 10; iii. 28; iv. 12; xi. 25, 26; **Luke** v. 20, 21, 23, 24; vii. 47, 48, 49; xi. 4; xii. 10; xvii. 3, 4; xxiii. 34; **Acts** viii. 22; **Rom.** iv. 7; **Jas.** v. 15; **1 John** i. 9; ii. 12; **Rev.** ii. 4; xi. 9.

4. *Aphesis*—a sending away, in the following passages: **Matt.** xxvi. 28; **Mark** i. 4; iii. 29; **Acts** v. 31; xiii. 38; xxvi. 18; **Eph.** i. 7; **Col.** i. 14; **Heb.** ix. 22; x. 18.

Both of these aspects meet in the day of atonement ritual. **Lev.** xvi. Two goats are taken, the goat of the sin-offering, and the scapegoat. With the blood of the first the high priest went into the holy of holies to "make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." This answered the divine justice and the offended holiness of God. It was the *kaphar* aspect of forgiveness.

Then, upon the head of the live goat, the high priest confessed the sins of the people, afterward sending the sin-laden goat away into the wilderness, into an uninhabited place.

This answered to the *nasa* or *salach* aspect of forgiveness. Penalty was remitted on the basis of sacrificial blood, and the sins of the people were "sent," or "lifted away."

Both aspects meet in the sacrifice of Christ. He "bore our sins in His own body on the tree," thus lifting them up, or away, so that they no longer rest upon us, and, "by His own blood He entered once into the holy place, having accomplished eternal redemption for us."

II. EXPLANATORY REMARKS

As has been seen, the forgiveness is one in both Testaments. Forgiveness rests upon the blood—the *kaphar* aspect, but so completely does the blood meet every claim of God's justice and holiness that His forgiveness dissociates forever the sin from the sinner—the *nasa* aspect.

III. DEFINITION.

In both the Old Testament and the New the forgiveness of God in grace remits penalty for sins through the sacrifice of Christ, and separates forever in the divine reckoning the sinner from his sins.

LESSON LXXXIII.

Grace.

I. THE WORDS.

Three Greek words are translated "grace" in the New Testament:—

1. *Euprepeia*—graceful in the sense of comeliness. **Jas.**
i. 11.

2. *Charis*, *charita*, *charin*—primarily, that which pleases; in a secondary sense, good will, favor, lovingkindness.

The word occurs in the following passages and is rendered

as indicated: **Luke** i. 30, favor; ii. 40, grace; 52, favor; iv. 22, gracious; vi. 32, thank; 33, thank; 34, thank; xvii. 9, thank; **John** i. 14, grace; 16, 17; **Acts** ii. 47, favor; iv. 33; vii. 10, favor; 46, favor; xi. 23; xiii. 43; xiv. 3, 26; xv. 11, 40; xviii. 27; xx. 24, 32; xxiv. 27, pleasure; xxv. 3, favor; 9, pleasure; **Rom.** i. 5, 7; iii. 24; iv. 4, 16; v. 2, 15, 17, 20, 21; vi. 1, 14, 15, 17; xi. 5, 6; xii. 3, 6; xv. 15; xvi. 20, 24; 1 **Cor.** i. 3, 4; iii. 10; x. 30; xv. 10, 57, thank; xvi. 3, liberality; 23; 2 **Cor.** i. 2, 12, 15, benefit; ii. 14, thanks; iv. 15; vi. 1; viii. 1; 4, gift; 6, 7, 9, 16, 19; ix. 8, 14, 15; xii. 9; xiii. 14; **Gal.** i. 3, 6, 15; ii. 9, 21; v. 4; vi. 18; **Eph.** i. 2, 6, 7; ii. 5, 7, 8; iii. 2, 7, 8, iv. 7, 29; vi. 24; **Phil.** i. 2, 7; iv. 23; **Col.** i. 2, 6; iii. 16; iv. 6, 18; 1 **Thess.** i. 1; v. 28; 2 **Thess.** i. 2, 12; ii. 16; iii. 18; 1 **Tim.** i. 2, 12, 14; vi. 21; 2 **Tim.** i. 2, 3, 9; ii. 1; iv. 22; **Tit.** i. 4; ii. 11; iii. 7, 15; **Phile.** 3, 7, 25; **Heb.** ii. 9; iv. 16; x. 29; xii. 15, 28; xiii. 9, 25; **Jas.** iv. 6; 1 **Pet.** i. 2, 10, 13; ii. 19, thankworthy; 20, acceptable; iii. 7; iv. 10; v. 5, 10, 12; 2 **Pet.** i. 2; iii. 18; 2 **John** iii; **Jude** 4; **Rev.** i. 4; xxii. 21.

II. EXPLANATORY REMARKS.

It is noteworthy (1) that grace as a divine method is constantly set in *contrast* to law and law-works, so that salvation through grace absolutely excludes law from all of its processes. Neither in justification nor in sanctification is any place left for the law. The twofold error against which the Spirit, by Paul, launched the thunderbolt of the Epistle to the Galatians is the notion that (*a*) the sinner's justification is helped by law-works (**Gal.** ii. 16, 21), and (*b*) that the believer is under the law as an aid to holy living (**Gal.** iii. 1-25; iv. 21-31; **Rom.** vi. 14). This is that "other gospel which is not another"—for there could not be two gospels—into which the Galatian Christians had been led from the gospel of pure grace (**Gal.** i. 6, 7), and upon the preaching of which the awful anathema of God rests unrepealed (**Gal.** i. 8, 9).

To grace is ascribed *salvation* (**Acts** xv. 10; **Tit.** ii. 11); *justification* (**Rom.** iii. 24); *security* (**Rom.** v. 2); *effective service* (1 **Cor.** xv. 10); *a blameless walk* (2 **Cor.** i. 12); *help in weakness* (2 **Cor.** xii. 9); *consolation* (2 **Thess.** ii. 16); *strength* (x

Tim. ii. 1); and *deliverance from the dominion of sin* (**Rom.** vi. 13).

In a word, grace characterizes this dispensation as law characterized that from Moses to Christ. "The law was given by Moses, but grace and truth come by Jesus Christ." **John** i. 17.

III. DEFINITIONS.

As will appear from a study of the above passages, the word is used to denote:—

1. That which gives occasion for gratitude. **Luke** vi. 32, 33, 34; **1 Cor** xv. 57; **2 Cor.** ii. 14; **1 Pet.** ii. 19.
2. That which gives pleasure. **Acts** xxiv. 27; xxv. 9.
3. Liberality or benefit. **1 Cor.** xvi. 3; **2 Cor.** i. 15.
4. The imparted graces of the Christian character. **John** i. 16; **Acts** iv. 33; **Rom.** v. 17; **Eph.** iv. 7; **Col.** iii. 16; **Heb.** xii. 28; xiii. 9; **Jas.** iv. 6; **2 Pet.** iii. 18.
5. The free favor of God in salvation. This is the great sense of the word and the occasion of its most frequent use. In this sense it may be defined in the words of Scripture as God's "kindness toward us through Christ Jesus" (**Eph.** ii. 7), or the wholly unmerited "kindness and love of God our Saviour toward man," as shown in the gospei.

LESSON LXXXIV.

Imputation.

I. THE WORDS.

1. *Old Testament.*(a) *chashab*=to reckon against.

2 **Sam.** xix. 18, 19: "And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king, Let not my Lord impute iniquity unto me." **Psalms** xxxii. 2: "Blessed is the man unto whom the Lord imputeth not iniquity."

The same word is translated "reckon" in the following passages: **Lev.** xxvii. 18: "But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money, according to the years that remain" (also verse 23, and **Lev.** xxv. 50).

(b) *sim*=to put, or set.

1 **Sam.** xxii. 15: "Let not the king impute anything unto his servant."

2. *New Testament.*(a) *ellegeō*=to bring into account.

Rom. v. 13: "Sin is not imputed when there is no law." **Philemon** 18: "Put that on mine account."

(b) *logizomai*=to account, reckon.

Luke xxii. 24: "Which of them should be *accounted* the greatest;" xxii. 37: "He was *reckoned* among the transgressors;" **Rom.** iv. 4: "Now to him that worketh is the reward not *reckoned* of grace, but of debt;" **Rom.** iv. 6: "David also describeth the blessedness of the man, unto whom God *imputeth* righteousness without works;" **Rom.** iv. 8: "Blessed is the man unto whom the Lord will not *impute* sin." **Rom.** iv. 9: "We say that faith was *reckoned* to Abraham for righteousness;" **Rom.** iv. 10: "How then was it *reckoned*? When he was in circumcision or uncircumcision?" **Rom.** iv. 11: "That righteousness might be *imputed* to them also;"

iv. 22: "And therefore it was *imputed* to him for righteousness;" iv. 23: "It was *imputed* to him;" iv. 24: "But for us also, to whom it shall be *imputed*, if we believe;" **Rom.** vi. 11: "Likewise, *reckon* ye also yourselves to be dead indeed unto sin;" viii. 18: "For I *reckon* that the sufferings of this present time are not worthy to be compared with the glory" etc. 2 **Cor.** v. 19: "Not *imputing* their trespasses unto them;" **Jas.** ii. 23: "It was *imputed* unto him."

II. EXPLANATORY REMARKS.

It is evident that in both Testaments the word "impute" or "imputation" has but one meaning. It is a term out of the counting house, and signifies always to put something against, or for, another. The "righteousness" which is "imputed" to us is "Christ our righteousness." The sin imputed to Him was our sin.

III. DEFINITION.

1. Imputation is the act of God whereby He accounts righteousness to the believer in Jesus Christ.

2. Because of a believer's faith in Jesus, God will not impute sin against him.

(See "Justification").

NOTE. **Philemon** 17, 18 perfectly states imputation: "Receive him as myself," *i. e.*, impute to him my righteousness. "If he hath wronged thee, or oweth thee ought, put that on mine account," *i. e.*, impute to me his unrighteousness.

LESSON LXXXV.

Justification. (see Righteousness).

I. THE WORDS.

Justification and righteousness are inseparably united in Scripture by the fact that the same words are used for both. The sinner is justified by being accounted righteous. The New Testament doctrine only will be considered, since the

Hebrew words will be found under "Righteousness." The New Testament words are:—

1. *Dikaios*—just, or righteous.

The word is used of *persons*, **Matt.** i. 19; v. 45; xiii. 49; xxvii. 19, 24; **Mark** vi. 20; **Luke** i. 17; ii. 25; xiv. 14; xv. 7; xx. 20; **Acts** iii. 14; vii. 52; x. 22; xxiv. 15; **Rom.** i. 17; ii. 13; iii. 26; **Gal.** iii. 11; **Heb.** x. 38; xii. 23; **Jas.** v. 6; 1 **Pet.** iii. 18; 2 **Pet.** ii. 7; 1 **John** i. 9. *Of the judgment of Christ*, **John** v. 30. *Of the ten commandments*, **Rom.** vii. 12. *Of things*, **Phil.** iv. 8. *Of equitable dealings*, **Col.** iv. 1.

2. *Dikaioo*—declare one just or justified.

The word is used of *wisdom*, **Matt.** xi. 19; **Luke** vii. 35. *Of the acts of men*, **Luke** vii. 29; x. 29; xvi. 15; **Jas.** ii. 21, 24, 25. *Negatively, of the law*, **Rom.** iii. 20; **Gal.** ii. 16; iii. 11; v. 4. *Of the act of God in accounting righteous a believer on Christ*, **Luke** xviii. 14; **Acts** xiii. 39; **Rom.** iii. 24, 28, 30; iv. 2, 5; v. 1, 9; viii. 30, 33; 1 **Cor.** iv. 4; vi. 11; **Gal.** ii. 16; iii. 8, 24; **Titus** iii. 7.

II. EXPLANATORY REMARKS.

The procuring causes and grounds of justification are said to be (1) *His grace*, **Rom.** iii. 24; **Titus** iii. 7; (2) "through the redemption that is in Christ Jesus" (see Redemption), **Rom.** iii. 24; (3) "*by faith*," **Rom.** iii. 28, 30; iv. 5; v. 1; **Gal.** ii. 16; iii. 8, 24; (4) "*by His blood*," **Rom.** v. 9; (5) "in the name of the Lord Jesus," 1 **Cor.** vi. 11; and, (6) "in Christ," **Gal.** ii. 17, **R.** V.

In the act of justification God is said to be "just." It is not His mercy which justifies a believing sinner for whom Christ died, but His justice. Christ has so taken up the whole demerit before God of the sinner, and has so dealt with it that justice to the cross of Christ requires, not the acquittal merely, but the complete justification of the believing sinner. The *grace* of God is shown in the gift of Christ, and so justification is "by His grace," but only "through the redemption that is in Christ Jesus." It will be seen, therefore, how justification differs from forgiveness. The latter remits penalty because another has met the claim of the law, and forever dissociates the sinner

from his sins; the former treats the believer as clothed with all the merit of Christ's character and work.

Some have thought **Jas. ii. 14-16** to be in conflict with the Pauline doctrine of justification by faith. The difficulty is superficial, and more apparent than real. Paul is occupied with the *fact* of justification, James with the *proof* of that fact. Paul speaks of justification before God, James of justification before men. Paul shows us Abraham justified before God twenty and more years before James shows us Abraham proving the reality of his justification by obedient works.

III. DEFINITION.

Justification is the act of God, whereby he declares righteous one who believes on Jesus Christ. (See "Faith," "Imputation.")

LESSON LXXXVI.

Kingdom.

I. THE WORDS.

In both the Old Testament and the New, one word in the Hebrew (in its various forms) and one in the Greek, is translated kingdom. This is a mark of unity in the kingdom idea. The kingdom, in the ultimate thought of God, is one. But in attaining that unity, the kingdom takes many forms and passes through a progressive development.

The *primary thought* is that in the great universe which is the sphere of the rule of God, this earth is a *revolted province*; and the kingdom in its various forms, as related to earth, is the divine method of reëstablishing humanity in willing and affectionate obedience to "God, even the Father."

II. INTRODUCTION TO THE DOCTRINE OF THE KINGDOM.

1. *The two termini of kingdom truth.*

a. The rule over earth given to the first Adam; his failure and its effect. **Gen.** i. 26-28; iii. 17-19.

b. The rule over earth to be reestablished under the last Adam. **1 Cor.** xv. 24: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

This is the goal toward which all phases and forms of the kingdom are moving.

2. General definition.

The kingdom is the method of applying the will of God to the affairs, religious, social, political, of earth. "Thy kingdom come. Thy will be done *in earth*, as it is in heaven." **Matt.** vi. 10.

All apparent confusion in the biblical doctrine of the kingdom disappears when (1) we consider that doctrine in its orderly *progrressive* development in Scripture; (2) when we observe the distinctive meanings of qualifying words or phrases—as, kingdom of heaven, of God, etc.; and (3) when we perceive that "kingdom" and "church" are not only different words, but different things.

III. THE SEVEN-FOLD DEVELOPMENT OF KINGDOM TRUTH FROM THE LAPSE OF RULE UNDER THE FIRST ADAM, TO THE FINAL DELIVERY OF THE PERFECTED KINGDOM TO GOD, EVEN THE FATHER, BY THE LAST ADAM.

1. *The Theocracy: the kingdom established over Israel under the judges.* **Judges** ii. 16, 18; **Acts** xiii. 19, 20; **1 Sam.** viii. 1-7.

NOTE. This to be again the method of administering the divine authority in Israel during the seventh and final form of the kingdom. **Isa.** i. 26; **Matt.** xix. 27, 28.

NOTE. The reign of Saul is, in strictness, an interregnum. The theocracy begins again under David. **1 Sam.** xvi. 1; **Psa.** lxxxix. 20, 21. See also **Acts** xiii. 21-23, which is an inspired comment on this period. God gave no "testimony" to Saul, who was the people's choice.

2. *The kingdom in covenant.*

a. The covenant formed. **2 Sam.** vii. 5-19.

As this is the foundation of the future Messianic kingdom,

and as Messiah's rule is the method of bringing in the full rule of "God, even the Father" (1 **Cor.** xv. 24), the student should master thoroughly the Davidic covenant. "Of this man's seed hath God, according to his promise, raised unto *Israel* a Saviour, Jesus." **Acts** xiii. 23.

The *elements* of the Davidic covenant are:

God covenants to establish David's

- (a) *house*, that is, family, posterity,
- (b) *kingdom*, that is, a sphere of kingly rule;
- (c) *throne*, that is, royal right over that kingdom;
- (d) *forever*, that is, the Davidic arrangement is final:

"I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." **Acts** xiii. 22; **Psa.** lxxxix. 28, 29, 34.

NOTE. There is one condition. While the Davidic covenant is final and will not be abrogated, God yet reserves chastisement for the Davidic family in case they shall become disobedient and apostate. 2 **Sam** vii. 14; **Psa.** lxxxix. 30, 31, 32. But the perpetuity of the covenant is carefully guarded. 2 **Sam.** vii. 15; **Psa.** lxxxix. 3, 4, 33-36.

b. The covenant confirmed. **Psa.** lxxxix. 3, 4, 20-37.

NOTE. In this confirmation of the covenant, we evidently go beyond David and Solomon, who are chiefly in view in the covenant itself: "Also I will make him my firstborn, higher than the kings of the earth" (**Psa.** lxxxix. 37), evidently looks forward to Christ. **Matt.** i. 1; **Acts** ii. 29, 30.

3. *The kingdom in prophecy.*

The kingdom is the *central theme* of the prophets. Apart from testimony against the evil of their own times, and denunciations of divine judgment upon Gentile oppressors, their *predictive* portions have to do with (1) the person of the coming King, Messiah, (2) descriptions of the kingdom in its final glory, and (3) of Israel as subjects of the kingdom, and sharing that glory.

a. The person of the King. **Isa.** vii. 13, 14; ix. 6, 7; **Jer.** xxxiii. 5; **Luke** i. 26-33.

NOTE. It will be observed that the king is to be human, the son of a virgin of the house of David; divine, "Immanuel," that is to say, God with us. In **Isa.** vii. the human origin is most prominent, while the divine is recognized in the word "Immanuel." In **Isa.** ix. His divine origin is emphasized, while the **human** is recognized in the phrase, "unto us a child is born."

NOTE. The student will note especially **Isa. ix. 7**, identifying as it does, the coming king with *David's throne* and kingdom: "The throne of David," and "his kingdom," are as definite expressions, historically, as "the throne of the Cæsars," or of the Hohenzollerns. If the prediction had been, "upon the throne of King Edward VII., and upon his kingdom," no one would ever have dreamed of "spiritualizing" it.

b. The kingdom. **Isa. xi. 1-13; Jer. xxiii. 3-8; Ezek. xxxvii. 21-28.**

NOTE. The student will be expected to add from the books of the prophets above cited, and from the other prophetic books, additional passages descriptive of the kingdom, under the following heads:

- (a) The geographical locality of the kingdom.
- (b) The words used to describe the character of the kingdom.
- (c) The events which accompany the setting up of the kingdom.

4. *The Gentile interregnum.*

The iniquity of the Davidic house brings upon it the covenanted chastening (2 **Sam. vii. 14; Psalms lxxxix. 30-32**), a chastening which had also been prophetically denounced upon the nation of Israel (**Deut. xxviii. 58-64**), and kings and people are cast out of the land.

This introduces what our Lord calls, "the times of the Gentiles" (**Luke xxi. 24**), the sign of which is that Jerusalem is "trodden down of the Gentiles." This period began with Nebuchadnezzar, and still continues. It is the great theme of Daniel, whose second and seventh chapters describe the whole period as in four epochs, and an end time (yet future).

5. *The kingdom "at hand," but rejected.*

This brings us to the four gospels. Matthew is distinctively the Gospel of the Kingdom, but the student is reminded that the two other synoptics (Mark and Luke) are filled with kingdom, not church, truth. In His earth-life Jesus was "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (**Rom. xv. 8**).

The order is:—

a. The king born; having the legal rights of David (**Luke i. 30-33**); of a virgin, according to Isaiah; in Bethlehem, according to Micah. (**Matt. i. 1; ii. 1-6**).

b. The kingdom announced as "at hand":—

- (1) By John Baptist. **Matt. iii. 1, 2.**

(2) By Jesus. **Matt. iv. 17.**

(3) By the Twelve. **Matt. x. 5-8.**

NOTE. "At hand" is an expression which implies that all prophecy has been fulfilled up to the thing which is said to be "at hand." It is "at hand" so far as revealed truth goes, but in the unrevealed purpose of God it may be postponed. So Christ has been "at hand" (**Phil. iv. 5**) for over 1800 years.

c. The moral principles of the kingdom announced. **Matt. v.-vii.**

NOTE. The Sermon on the Mount is not the constitution of the *church*, but of the *kingdom*; is not *grace*, but *law*.

d. The powers of the kingdom manifested to prove the Messiahship of Jesus, the Son of David. **Matt. viii.-ix.** (see **Heb. vi. 5**: "powers of the age to come," or the kingdom age).

e. The kingdom rejected. **Matt. xi. 16-27; xii. 14-21, 38-48.**

NOTE. The actual official rejection comes later (*e. g.*, **John xix. 15**), but morally the rejection is complete in **Matt. xi. and xii.** The nation was tested in sample places, like Capernaum, Bethsaida, etc. See **Matt. xi. 20-24**, where the rejected King becomes the rejecter. It is idle to speculate on what would have occurred had the Jews received their King. They did not receive Him, and this God foreknew; as also that the kingdom would, thereupon, enter a phase never foretold by the prophets, namely,

6. *The "mystery" form of the kingdom of heaven.* **Matt. xiii. 1-51.**

NOTE. Up to this point there had been no mystery. Covenant and prophecy described an earth-rule of Immanuel, incarnate as David's Son; in a kingdom, perpetuating the "house," "kingdom," and "throne," of David with "the house of Jacob" as the center (**Isa. ix. 7; Luke i. 32, 33**), and Jerusalem as the capital (**Isa. ii. 1-3**)—all this the prophets saw and foretold. They saw more; they saw this kingdom, without losing its Davidic form, become universal and spiritual (**Isa. xi. 10; Zech. xiv. 16-21**).

The Gospels record the birth, offer, rejection, death and resurrection of the King, and predict His coming again in glory.

The problem upon which the prophets had no light was what should transpire between the rejection of the King, and His coming again. These "mysteries of the kingdom of heaven" in **Matt. xiii.** are the answer. Subsequently, in **Matt. xvi.** our Lord unfolds another, and previously unknown,

purpose of God—"I will build my church." **Matt.** xvi. 18: **Eph.** iii. 1-10.

These "mysteries of the kingdom of heaven" (**Matt.** xiii. 11) are unfolded in seven parables, as follows:—

(1) The Sower. Verses 3-8, 18-23: "Children of the kingdom," born of the Word (See also **John** iii. 5; **1 Pet.** i. 23).

(2) The Wheat and Tares. Verses 24-30, 36-43. Unregenerate men who profess to be, but are not, true children of the kingdom, mingled with the true children, and so like them that only the angels can distinguish the false from the true.

This parable discloses the true character of the "mystery" form of the kingdom of heaven. *It is the sphere of Christian profession during the absence of the King; "Christendom;" "the Christian world,"* so-called. That the tares are in the kingdom (in its mystery form) is proved by **Matt.** xiii. 40, 41. It should be noted that this parable is not repeated in connection with the kingdom of *God*.

(3) The Mustard Seed. Verses 31, 32. The rapid outward growth of the kingdom from an insignificant beginning.

(4) The Leaven. Verse 33. Leaven is always in Scripture a type of evil working inwardly. Christ warned against three kinds of leaven: a. Pharisaism, **Matt.** xvi. 6-12, mere externalism in religion; b. Sadduceeism, **Matt.** xvi. 12, anti-supernaturalism in religion; c. Herodianism, **Mark** viii. 15, mingling of things of God, and things of the world. Incontestably, all these things—formalism, rationalism and worldliness—*have* come in.

(5) The Hid Treasure. Verse 44. Answers the inevitable question: "What of the chosen people, Israel, during this mystery period?" They are "hid" in "the field" (the world, verse 38). In due time they will be restored according to **Deut.** xxx. 3-5; **Jer.** xvi. 14, 15; xxiii. 5-8, etc.

(6) The Pearl. Verses 45, 46. This speaks of the formation of the church during the "mystery" period of the kingdom of heaven. The "children of the kingdom" of verse 38, form the "pearl" (not, as in A. V., of great "*price*," but, literally, of great "*cost*") of verse 46. In verse 38 they are seen individually; in verse 46, corporately. "The body is

one." 1 **Cor.** xii. 12, 13; **Eph.** v. 31, 32 The great mark of the church is unity. **Eph.** iv. 1-6.

(7) The Net. Verses 47-50. This parable returns to the thought of the wheat and tares, emphasizing the most essential aspect of the mystery form of the kingdom of heaven, viz., that it is the sphere of a profession which may be real or may be false.

Summary. The mystery form of the kingdom extends from the rejection of the king to "the harvest" at the end of the age (not "world," as in A. V. The Greek word mis-translated "world" in **Matt.** xiii. 39, 40, means *always* age, or dispensation).

It consists of children of the kingdom, born again of the "seed," and the children of the wicked one, forming a body of professing believers—a profession which is true of the children of the kingdom, false of the children of the wicked one. Dispersed Israel meantime is hid in the world, but reserved for future exaltation. Meantime, the children of the kingdom are "baptized into one body" by the Holy Spirit, thus forming, by accretion, the pearl, the church, which Christ is to present to "Himself a glorious church, not having spot, or wrinkle, or any such thing." 1 **Cor.** xii. 12, 13; **Eph.** v. 27).

7. *The kingdom of heaven in manifestation.*

(1) The rejection of David's Son did not set aside His royal rights, nor abrogate the Davidic covenant (**Psa.** lxxxix. 3, 4, 28, 34-36). As raised from the dead He will come to "set up the tabernacle of David which is fallen down." **Acts** xv. 14-17; ii. 29-32. This is precisely the order of the second Psalm, which is: a. the rejection and death of the King, **Psa.** ii. 1-3; b. the derision of the Lord, **Psa.** ii. 4, 5; c. the setting of the King on Zion, **Psa.** ii. 6. See **Acts** iv. 25-28, which is the inspired comment on **Psa.** ii.

(2) How the kingdom comes.

a. The church is caught up. 1 **Thess.** iv 16-18; **Rev.** iii. 10.

b. The "great tribulation" ensues. **Matt.** xxiv. 15-29; **Jer.** xxx. 5-11; **Dan.** xii 1; **Psa.** ii. 5; **Rev.** vi.—xviii

c. The Lord comes "in power and great glory." **Matt.** xxiv. 29, 30; **Dan.** ii. 41-45; **Zech.** xiv. 1-11; **Rev.** xix. 19-21; xx. 1-5; **Acts** xv. 14-17; **Isa.** xi. 10-12; **Jer.** xvi. 12-19; **Jer.** xxiii. 5-8.

IV. DEFINITIONS.

Two qualifying words, kingdom of God and kingdom of heaven (the latter peculiar to Matthew), have given rise to a wholly unnecessary confusion in the interpretation of kingdom truth. There is no confusion in the scriptural use of these words, as the use by Matthew exclusively of the phrase, kingdom of heaven, should suggest.

1. *Kingdom of God.*

This expression means *the rule of God anywhere*. Wherever morally accountable beings, in heaven or in earth, are in affectionate subjection to the revealed will of God, even though in earth they do that will imperfectly by reason of human infirmity, there the kingdom of God has come, exists. The saints of past ages, from Adam and Eve to the present moment, are in the kingdom of God. The church "which is his body" (**Eph.** i. 22, 23), composed of regenerate believers (**John** iii. 3-5) on the Lord Jesus Christ, is in the kingdom of God.

It is called, also, the kingdom of the "Father" (**Matt.** xiii. 43; xxvi. 29; 1 **Cor.** xv. 24) because composed (as to those who enter it out of the human family) only of those who, by the new birth, are children of God; "the kingdom of our God" (**Rev.** xii. 10), and "his heavenly kingdom" (2 **Tim.** iv. 18).

2. *The kingdom of heaven* (literally, "of the heavens").

This expression means *the Davidic, Messianic, kingdom of the Lord Jesus Christ*. Its function is mediatorial; the restoration and conversion of Israel, and the ultimate conversion of the world. By "conversion of the world" is not meant the conversion of every individual living during the kingdom age (**Rev.** xx. 7-9) but that conversion will be the rule, not the exception; as at present. It is called, also, the "kingdom of the Son of man" (**Matt.** xvi. 28); "my" kingdom (**Luke** xxii. 30; **John** xviii. 36); "kingdom of Christ" (**Eph.** v. 5); "kingdom of his dear Son" (**Col.** i. 13).

It is called, also, the "kingdom of the Son of man" (**Matt.** xvi. 28) because the King is more than Davidic and Israelitish. As Son of man He is the universal Man, whose descent Luke traces from Adam. It is called the "kingdom of Christ" (**Eph.** v. 5) because Messiah is its King; and "the kingdom of his dear Son" (**Col.** i. 13) as expressing the Father's identification with it.

NOTE. As already stated, the kingdom of heaven is not the church, nor the church the kingdom of heaven, nor both together the kingdom of God. But the student should note that the church, in this dispensation between the rejection of the King and His return, when the kingdom of heaven is in its mystery form, is also engaged in promoting the kingdom of God in the earth. For every regenerate believer is a rebel returning to allegiance to his rightful ruler, God, and is, therefore, with the whole church in the kingdom of God. In other words (to revert to the parables of **Matt.** xiii.) the "pearl" is now being formed in the kingdom of heaven in its mystery form, and is already in the kingdom of God, while the "hid treasure" (Israel) is to be brought into the kingdom of heaven and of God, when the King returns and establishes the kingdom of heaven in manifestation—that is to say, in earthly power and glory.

The program of this church age as related to the coming kingdom of heaven age, and to that restoration of the divine authority in the hearts of humanity which we call "the conversion of the world," is stated in **Acts** xv. 14-17.

1. (Verse 14) "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (the outcalling of the church).

2. (Verse 16) "After this I will return."

3. (Verse 16) "And will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." (See **Amos** ix. 9-11 from which James here quotes.)

4. (Verse 17) "That the residue of men (Israelites, **Amos** ix. 14, 15) might seek after the Lord" (the regathering and conversion of Israel).

5. (Verse 17) "And all the Gentiles, upon whom my name is called, saith the Lord" (the world-wide conversion).

Between verse 14 and verses 15-17 occurs 1 **Thess.** iv. 14-17.

NOTE. "The Gospel of the kingdom" (**Matt.** iv. 23; xxiv. 14) is to be distinguished from "the gospel of the grace of God" (**Acts** xx. 24). The former is the glad tidings that Christ is to set up on earth the kingdom

covenanted to David, and described by the prophets. It was preached by John Baptist, the Twelve, the Seventy, and by Christ Himself. It is now preached when kingdom truth is taught. It will be preached "in all the world for a witness," by the Jewish remnant, after the departure of the church.

The "gospel of the grace of God" is the glad tidings that Christ has died for our sins, and that whosoever will may be saved by believing in Him. The apostles preached both (as we should do) immediate salvation through faith, and the coming King to set up the mighty kingdom of the prophets.

V. THE END OF THE KINGDOM AGE.

This is fully described in **Rev.** xx. 7-xxi. 3; 1 **Cor.** xv. 24-28.

LESSON LXXXVII.

Propitiation.

I. THE WORDS.

The word propitiation occurs in the English Bible, A. V., but three times. In 1 **John** ii. 2, and iv. 10, Christ is said to be "the propitiation for our sins." Here the Greek word is *hilasmos*, meaning, "that which propitiates."

In **Rom.** iii. 25 it is said of Christ: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the passing over of sins done aforetime, through the forbearance of God" (See, on this passage, "Atonement," p. 418). Here the Greek word is *hilasterion*, meaning, "the place of propitiation."

But in **Heb.** ix. 5 *hilasterion* is the Greek word used by the Holy Spirit for "mercy seat" in referring to the ancient tabernacle worship of Israel: "And over it the cherubims of glory shadowing the mercy seat" (*hilasterion*).

II. EXPLANATORY REMARKS.

This, therefore, sends us back to the Old Testament. Whatever the mercy seat of the tabernacle was, typically, to the Israelite, *that* Christ is, actually, to the believer and to God. This is a customary way of Scripture. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (**John** iii. 14); a statement which cannot be understood apart from **Num.** xxi. 1-9.

Before turning to the Old Testament, the student will note two other New Testament passages. **Heb.** viii. 12; "I will be merciful (*hilcō* = propitious) to their unrighteousness." **Luke** xviii. 13: "God be merciful (*hilaskomai* = propitiated) to me a sinner."

1. The mercy seat was the lid or cover of the ark of the covenant. The ark was an oblong box of acacia wood overlaid with gold, two and one half cubits long, and one and one half cubits high and broad. In this box or ark, were placed, along with a pot of the wilderness manna, and Aaron's rod, the "two tables of testimony, tables of stone, written with the finger of God"—the ten commandments, God's holy Law (**Ex.** xxxi. 18).

The cover, or "mercy seat," was made entirely of gold, the symbol of divine righteousness, and at each end, beaten out of the same piece of gold, was a figure with wings extended over the mercy seat, the cherubim. "And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be" (**Ex.** xxv. 20).

The cherubims are set forth in the Old Testament as especially connected with the *glory* of God, and the guardians and vindicators of what is due to His glory (**Ezek.** i. 13, 14, 27, 28; **Gen.** iii. 24).

2. The mercy seat (*hilastērion*) of the tabernacle worship was called in the Hebrew, *kapporeth* = place of covering, and is intimately connected with the Old Testament word atonement (Heb. *kaph̄r* = to cover sin). The sacrificial blood made atonement ("covered," see "Atonement") for sin; the mercy

seat was the "place of covering" for it was there the sacrificial blood was sprinkled. "And he (the high priest) shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his finger seven times" (**Lev. xvi. 13**).

3. Typically, therefore, the golden lid of the ark was a mercy seat because, in divine righteousness (gold) it "covered" from the eyes of the cherubim the broken law, while the sprinkled blood "covered" the worshipper's sins (See "Atone-ment"). It became, therefore, the meeting place of a holy God and a sinful man. "There will I *meet with thee*, and will *commune* with thee, from above the mercy seat, from between the two cherubims" (**Ex. xxv. 22**). "For *I will appear* in the cloud upon the mercy seat" (**Lev. xvi. 2**). "And when Moses was gone into the tabernacle of the congregation (literally, "tent of meeting") to speak with him (God), then he heard the voice of one speaking unto him from off the mercy seat" (**Num. vii. 89**).

4. It follows that Christ is the propitiation (*hilastērion*, mercy seat, "throne of grace," **Heb. iv. 16**), because He is the meeting place and place of communion between a holy God and a sinful but believing human being. Meeting God in Christ, the believer may boldly say: "Who shall lay anything to the charge of God's elect; it is God that justifieth" (**Rom. viii. 33**). And Christ is the *hilastērion*, or mercy seat, because He is the *hilasmos*, the propitiator, who "put away sin by the sacrifice of himself" (**Heb. ix. 26**); and then, "an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands. . . . neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us" (**Heb. ix. 11, 12**).

He is Himself the mercy seat sprinkled with His own precious blood.

5. The question still remains: what or whom did He propitiate by the shedding of His own blood?

It is the answer to this question which exposes the infelicity of the English word "propitiation" as a rendering of the

Greek *hilastērion*, or the Hebrew *kapporeth*. For “propitiate” means “to appease,” and suggests the wholly false notion that God’s wrath was “appeased,” satiated, by sacrificial blood.

But the very fact that God Himself provides the mercy seat, the propitiation, should have banished that notion from human thinking. God is love, and holiness His highest attribute. His law is the expression of His holiness, the cross the expression of His love. And in the cross there is such a doing right by the moral order of the universe, such a meeting, in the sinner’s behalf, of the inflexible demand of the law,—“the soul that sinneth it shall die”—that the love of God may flow unhindered to the sinner with no compromise of His holiness. What, else, must have been a judgment seat, becomes, for the believer in Christ, a mercy seat; a “throne of grace.” Propitiation, then, relates to the law and what is due to God’s holiness.

III. DEFINITION.

Propitiation is that Godward aspect of Christ’s death which satisfies the whole demand of the law upon the sinner, opens the way for God righteously to meet in Christ, God’s mercy seat, every sinner who believes.

LXXXVIII.

Reconciliation.

I. THE WORDS.

The word “reconcile” in 1 **Sam.** xxix. 4 should be rendered “make himself pleasing.” In 2 **Chron.** xxix. 24 “reconciliation” should be “made an offering.” In **Heb.** ii. 17 “reconciliation” *hilaskomai*, should be “propitiation” (See “Propitiation”). None of these passages have any connection with the Biblical doctrine of reconciliation.

1. *Old Testament.*

In the Old Testament, but one word is translated "reconcile;" "reconciling;" and "make reconciliation,"—the word *kaphar*. The same word is invariably used in the Hebrew, where the English rendering is atonement. It should be so translated in each of the passages where it is rendered "reconcile." Those passages are: **Lev.** vi. 30; viii. 15; xvi. 20; **Ezek.** xlv. 15, 17, 20; **Dan.** ix. 24. In these passages (and "reconcile" occurs in no others) atonement should be the word. The doctrine of reconciliation therefore disappears from the explicit teaching of the Old Testament. Doubtless it is everywhere implied.

NOTE. The student should write "atonement" or "make atonement" with a pen on the margin of his Bible against the above passages.

2. *New Testament.*

In the New Testament the Greek word *katallassō*=to change thoroughly, is rendered "reconcile." The passages are: **Rom.** v. 10: "We were reconciled (changed thoroughly) to God by the death of his Son, much more, being reconciled (changed thoroughly), we shall be saved by his life." **Rom.** xi. 15: "The reconciling (thorough change) of the world." **1 Cor.** vii. 11: "Let her remain unmarried, or be reconciled to her husband." **2 Cor.** v. 18: "And all things are of God, who hath reconciled us (changed us thoroughly) unto himself by Jesus Christ; and hath given unto us the ministry of reconciliation (the thorough change); to wit, that God was in Christ, reconciling (thoroughly changing) the world unto himself . . . and hath committed unto us the word of reconciliation (the thorough change) . . . be ye reconciled to God." **Eph.** ii. 16: "That he might reconcile both (Jew and Gentile) unto God in one body." **Col.** i. 20, 21: "And, having made peace through the blood of his cross, by him (Christ) to reconcile (change thoroughly) all things unto himself . . . and you . . . hath he reconciled in the body of his flesh through death."

II. EXPLANATORY REMARKS.

The word, as the passages show, has but one meaning—to cause or effect a thorough change. This change takes place

in man, not in God. It is never said that God is reconciled to man, but always man who is reconciled to God. The statement in the old hymn,

“My God is reconciled,”

is an exact inversion of the Biblical doctrine of reconciliation. Again, this reconciliation is effected by the death of Christ. The death of Christ for the sinner works in him, when he believes, a thorough change. Having hated, neglected and disobeyed God, the believing sinner sees in the death of Christ in his place such a token of the love of God that his whole attitude is changed from hostility to loving obedience.

Reconciliation expresses the manward effect of the death of Christ, as propitiation expresses the law-ward effect of that death.

III. DEFINITION.

Reconciliation is that work of God through the death of Christ which effects in the believing sinner a thorough change toward God from enmity and aversion to love and trust.

LESSON LXXXIX.

Redemption.

I. THE WORDS.

Redemption is the great theme of the Bible. Indeed, the Bible has been defined (W. J. Erdman) as “the Book of Redemption unto the Kingdom.”

1. *Old Testament.*

The Old Testament doctrine of redemption is exceedingly beautiful, and is the divine preparation for the redemption accomplished through Jesus Christ. The Old Testament words are:—

(a) *gaal*=literally, to "set free" (by paying or avenging). The word is used in two ways: to designate the *one who redeems*, and to describe *the act of redemption*. The *subject* of redemption might be either the *person* or the *estate* of an Israelite (**Lev.** xxv. 25, 47, 48). *The redeemer must be a kinsman* (**Lev.** xxv. 47-49), and he must be able to redeem (**Ruth** ii. 20; iii. 12, 13; iv. 1-10).

The *gaal* was, therefore, a wonderful type of Jesus Christ, our Kinsman-Redeemer; Kinsman to Israel as "Son of Abraham, Son of David" (**Matt.** i. 1), and Kinsman to all as "Son of Adam" (**Luke** iii. 23, 38).

Job uses this word in his great confession: "I know that my Redeemer (*gaal*, Kinsman-Redeemer) liveth, and that he shall stand at the latter day upon the earth" (**Job** xix. 25).

It is the word translated "kinsman" in the following passages: **Num.** v. 8; **Ruth** ii. 20; iii. 9, 12, 12, 13, 13, 13, 13; iv. 1, 3, 6, 8, 14.

(b) *padah*=to be redeemed. Illustrative references, **Lev.** xix. 20; xxvii. 29; **Isa.** i. 27; **Ex.** xxi. 8; **Num.** iii. 46, 48, 49, 51; xviii. 16; **Isa.** li. 11; **Psa.** xlix. 8; cxi. 9; cxxx. 7; **Deut.** vii. 8; xiii. 5; 1 **Kings** i. 29; **Micah** vi. 4.

(c) *qanah*=to acquire. **Neh.** v. 8; **Psa.** cxxxvi. 24.

(d) *geullah*=freedom, or, the price of freedom. Illustrative references: **Lev.** xxv. 26, 29, 32; **Ruth** iv. 7; **Jer.** xxxii. 7, 8.

(e) *Old Testament types of redemption.*

The book of Exodus is, distinctively, the Book of Redemption. The great lines of redemption truth which it typifies are:—

(1) *Redemption is wholly of God.* Israel was helpless in Pharaoh's power in Egypt. Egypt is a type of the world in the bad ethical sense [see "World," under *kosmos*, (c)]; as Pharaoh is a type of Satan, the "prince of this world."

(2) *Redemption is through a person.* In the type, Moses; in the anti-type, Christ (See Sect. II., Part 1, p. 64).

(3) *Redemption is by blood.* The blood is both the purchase price (1 **Peter** i. 18), and the atonement for sin (**Lev.** iv. 33-35; xvii. 11).

(4) *Redemption is by power.* The blood having been shed, God may righteously "pass over" the sinner when judgment falls (**Ex.** xii. 12, 13; **Rom.** iii. 25, 26); but His *power* was needed to *deliver* the sinner whom He had *redeemed* by purchase. **Ex.** vi. 6; xiii. 14; **Psa.** lxxvii. 15; **Deut.** vii. 8; **Neh.** i. 10.

NOTE. In Romans both these aspects of redemption are brought out. Up to v. 12 the issue is upon the question of *sins*, and the *blood*, availed of by faith. But with vi. 1 a new question is asked: "Shall we continue in sin?" The sixth chapter deals with the believer's *bondage* (not guilt) doctrinally, as the seventh chapter deals with it experimentally. The man in the seventh of Romans, though justified, is in bondage to "the law of sin" which is in his "members." Evidently, what he needs is *delivering power*. This (in chapter viii.) he finds in "the law of the Spirit."

In Exodus the blood *paid the price*; the "arm" of the Lord *delivered*. In Romans the blood still comes first, but the "arm of the Lord," even His Spirit, *delivers*. That completes redemption. Alas! that so many, undoubtedly under the sprinkled blood, do not "yield" (**Rom.** vi. 13, 16), and so continue in a seventh of Romans experience.

2. *The New Testament.*

In the New Testament the divine redemption is beautifully set forth in the very words which are used. These are:—

(a) *agorazo*=to purchase in the market. The thought is of the slave markets, so abundant in the New Testament time. There human slaves were exposed to sale. This implies—

(1) That the subjects of the divine redemption are *slaves*. They are "sold under sin" (**Rom.** vii. 14); walking "according to the course of this world [see "World," *kosmos*, (c)], according to (the will of) the prince of the power of the air, the spirit who now worketh in the children of disobedience" (**Eph.** ii. 2; 1 **Cor.** xii. 2, R. V.)

(2) They are *condemned to die* (**Ezek.** xviii. 4; **John** iii. 18, 19; **Rom.** iii. 19; **Gal.** iii. 10).

(3) The *purchase price* is the same for all. Whoever will redeem these slaves must take their place, be made a curse for them (**Gal.** iii. 13); be "made sin" for them (2 **Cor.** v. 21); and shed his blood for a ransom (**Matt.** xx. 28; **Mark** x. 45; 1 **Tim.** ii. 6).

(b) *exagorazo*=to purchase *out* of the market. Those whom the Lord Jesus redeems with His own blood are not to be again put up for sale. Our adorable Kinsman-Redeemer is no slave trader. We are taken "*out* of the market."

This speaks of our separation (see "Sanctification"). **Heb.** xiii. 11-13.

(c) *lutroo*=to loose, set free, by paying a price. As our Kinsman-Redeemer is no slave trader, so also, He is no slave owner. **John** viii. 36; **Gal.** iv. 31; **Rom.** viii. 21; **Gal.** v. 13.

This redemption freedom is:—

(1) From the curse of the law (**Gal.** iii. 13); (2) from the law itself (**Gal.** iv. 5); and (3) from slavery unto sonship (**Gal.** iv. 5; **Rom.** viii. 15). Redemption then takes a slave condemned to die from the slave pen, and sets him free as a son, an heir, in the Father's house.

But there was in Israel a privilege of affection for the freed slave. "And if the servant shall plainly say, I love my master. . . . I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl: and he shall serve him forever" (**Ex.** xxi. 5, 6). The reference in **Psa.** xl. 6, "mine ears hast thou opened" (literally, "pierced." *Karah* is so rendered everywhere else).

It is in this sense that Paul calls himself "the bondslave of Christ;" and he is careful to explain that he has taken that place by constraint of love, of his own free will (1 **Cor.** ix. 19; 2 **Cor.** v. 14).

II. EXPLANATORY REMARKS.

Of necessity these have been given in connection with the great redemption words. The fundamental idea in both Testaments is of purchase by paying a price, and by delivering power; that price is the precious blood of Christ, and the sinner redeemed by His blood is delivered from the power of sin by the greater power of the Holy Spirit.

III. DEFINITION.

Redemption is the act of Deity in which Jesus Christ pays the whole demand of the law against the sinner, redeeming

him from the curse and bondage of the law; the Father receives him as a son and heir, and the Holy Spirit delivers him from bondage to indwelling sin.

LESSON XC.

Repentance.

I. THE WORDS.

1. *Old Testament.*

Two Hebrew words are translated "repent," "repentance," "repented" in the Old Testament scriptures.

(a) *nacham*=to be comforted or eased by penitence. **Gen.** vi. 6, 7; **Ex.** xlii. 17; xxxii. 14; **Num.** xxiii. 19; **Deut.** xxxii. 36; **Judges** ii. 18; xxi. 6, 15; 1 **Sam.** xv. 11, 29, 35; 2 **Sam.** xxiv. 16; 1 **Chr.** xxi. 15; **Jer.** xxvi. 13, 19; xxxi. 19; xlii. 6, 10; **Psa.** xc. 13; cvi. 45; cx. 4; cxxxv. 14; **Jer.** iv. 28; viii. 6; xviii. 8, 10; xx. 16; xxvi. 3; **Ezek.** xxiv. 14; **Joel** ii. 13, 14; **Amos** vii. 3, 6; **Jonah** iii. 9, 10; iv. 2; **Zech.** viii. 14.

(b) *shub*=to turn back. 1 **Kings** viii. 47; **Ezek.** xiv. 6; xviii. 30.

2. *New Testament.*

In the New Testament one Greek word is rendered "repent," "repentance," "repented" etc.

metanoia (*metanoō*, *metamelomai*)=to have another mind; to change the mind. **Matt.** iii. 2, 8, 11; iv. 17; ix. 13; xi. 20, 21; xii. 41; **Mark** i. 4, 15; ii. 17; vi. 12; **Luke** iii. 3, 8; v. 32; x. 13; xi. 32; xiii. 3; xv. 7; xvi. 30; xvii. 3, 4; xxiv. 47; **Acts** ii. 38; iii. 19; v. 31; viii. 22; xi. 18; xiii. 24; xvii. 30; xix. 4; xx. 21; xxvi. 20; **Rom.** ii. 4; xi. 29; 2 **Cor.** vii. 9, 10; xii. 21; 2 **Tim.** ii. 25; **Heb.** vi. 1, 6; xii. 17; 2 **Peter** iii. 9; **Rev.** ii. 5, 16, 21, 22; iii. 3, 19; ix. 20, 21; xvi. 9, 11.

II. EXPLANATORY REMARKS.

In the Old Testament repentance is used in reference to both God and man. It should be needless to say that in the former case the word is used, according to frequent Old Testament usage, *phenomenally*—God *seems* to change His mind; the phenomena are precisely those which, in the case of man, would indicate a change of mind.

2. Notwithstanding the literal meaning of *nacham*, it is evident, from a careful study of the passages, that the fundamental thought in all of them brings the word into harmony with the New Testament *metanoia*. In other words, in both Testaments, repentance means *a change of mind*.

The parable of the two sons, **Matt.** xxi. 28-31, illustrates perfectly this primary use of the word: "But what think ye; a certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; *but afterward he repented and went.*"

3. The chief use of the word, especially in the New Testament, is to indicate a change of mind in respect of sin, of God and of Christ.

4. In one case of sinning *saints* this change of mind was preceded by sorrow. **2 Cor.** vii. 8-11: "Now I rejoice, not that ye were made sorry, but that ye sorrowed unto repentance" (a change of mind). "For godly sorrow worketh repentance."

In other words, sorrow for sin is not repentance, though it may produce repentance. The sad fact is that many feel at times a conviction of sin which does not, after all, produce a settled change of mind about sin. Esau wept enough, but could not change his mind (**Heb.** xii. 17).

5. Repentance is a divine work in the mind of man. **Matt.** xii. 41; **Luke** xi. 32; **Acts** v. 31: xi. 18; **Rom.** ii. 4; **2 Tim.** ii. 25.

6. Repentance is, therefore, a necessary element of saving faith. There could be no real faith which did not include a change of mind about sin, self, Christ and God.

The Gospel according to John, which was written "that ye might believe that Jesus is the Christ, the Son of God; and

that, believing, ye might have life through his name," does not contain the word repentance; and Paul, stating the condition of salvation as believing on the Lord Jesus Christ (**Acts** xvi. 31), makes no mention of repentance. In neither case is repentance eliminated. It is not mentioned because faith includes it.

III. DEFINITION.

Repentance is that work of God which results in a change of mind in respect of man's relations to God. It is neither sorrow nor penitence, though penitent sorrow may produce repentance, and it is always an element in saving faith.

LESSON XCI.

Righteous (Righteousness).

I. THE WORDS.

Six Hebrew words are variously rendered "righteous," "just," and "righteousness." They are:—

1. *Yashar*—upright, right. **Num.** xxiii. 10; **Job** iv. 7; xxiii. 7; **Psa.** cvii. 42; **Prov.** ii. 7; iii. 32; xiv. 9; xv. 19; xxviii. 10.

2. *Tsaddiq*—righteous, just. **Gen.** vii. 1; xviii. 23, 24, 25, 26, 28; xx. 4; **Ex.** ix. 27; xxiii. 7, 8; **Deut.** iv. 8; xvi. 19; xxv. 1; 1 **Sam.** xxiv. 17; 2 **Sam.** iv. 11; 1 **Kings** ii. 32; viii. 32; 2 **Kings** x. 9; 2 **Chr.** vi. 23; xii. 6; **Ezra** ix. 15; **Neh.** ix. 8; **Job** xvii. 9; xxii. 19; xxxii. 1; xxxvi. 7; **Psa.** i. 5, 6; v. 12; vii. 9, 11; xi. 3, 5, 7; xiv. 5; xxxi. 18; xxxii. 11; xxxiii. 1; xxxiv. 15, 19, 21; xxxvii. 16, 17, 21, 25, 29, 30, 32, 39; lii. 6; lv. 22; lviii. 10, 11; lxiv. 10; lxviii. 3; lxix. 28; lxxii. 7; lxxv.

10; xcii. 12; xciv. 21; xcvi. 11, 12; cxii. 4, 6; cxvi. 5; cxviii. 15, 20; cxix. 137; cxxv. 3; cxxix. 4; cxl. 13; cxli. 5; cxlii. 7; cxlv. 17; cxlvi. 8; **Prov.** ii. 20; x. 3, 11, 16, 21, 24, 25, 28, 30, 32; xi. 8, 10, 21, 23, 28, 30, 31; xii. 3, 5, 7, 10, 12, 26; xiii. 5, 9, 21, 25; xiv. 19, 32; xv. 6, 28, 29; xviii. 5, 10; xxi. 12, 18, 26; xxiii. 24; xxiv. 15, 24; xxv. 26; xxviii. 1, 12, 28; xxix. 2, 6, 7, 16; **Eccl.** iii. 17; vii. 16; viii. 14; ix. 1, 2; **Isa.** iii. 10; v. 23; xxiv. 16; xxvi. 2; xli. 26; liii. 11; lvii. 1; lx. 21; **Jer.** xii. 1; xx. 12; xxiii. 5; **Lam.** i. 18; **Ezek.** iii. 20, 21; xiii. 22; xviii. 20, 24, 26; xxi. 3, 4; xxiii. 45; xxxiii. 12, 13, 18; **Dan.** ix. 14; **Amos** ii. 6; **Hab.** i. 4, 13; **Mal.** iii. 18.

3. *Tsedeq*—rightness, justice. **Lev.** xix. 15; **Deut.** i. 16; xxxiii. 19; **Job** vi. 29; viii. 6; xxix. 14; xxxv. 2; xxxvi. 3; **Psa.** iv. 1, 5; vii. 8, 17; ix. 8; xv. 2; xvii. 15; xviii. 20, 24; xxiii. 3; xxxv. 24, 27, 28; xxxvii. 6; xl. 9; xlv. 4, 7; xlviii. 10; l. 6; li. 19; lii. 3; lviii. 1; lxx. 5; lxxii. 2; lxxxv. 10, 11, 13; xciv. 15; xcvi. 13; xcvi. 2, 6; xcvi. 9; cxviii. 19; cxix. 7, 62, 123, 138, 142, 144, 160, 164, 172; cxxxii. 9; **Prov.** ii. 9; viii. 8; xii. 17; xvi. 13; xxv. 5; xxxi. 9; **Eccl.** iii. 16; vii. 15; **Isa.** i. 21, 26; xi. 4, 5; xvi. 5; xxyi. 9, 10; xxxii. 1; xli. 2, 10; xlii. 6, 21; xlv. 8, 13, 19; li. 1, 5, 7; lviii. 8; lxi. 3; lxii. 1, 2; lxiv. 5; **Jer.** xi. 20; xxiii. 6; xxxiii. 16; **Ezek.** iii. 20; **Dan.** ix. 24; **Hos.** ii. 19; x. 12; **Zeph.** ii. 3.

4. *Tsedaqah*—rightness, justice. **Gen.** xv. 6; xxx. 33; **Deut.** vi. 25; ix. 4, 5, 6; xxiv. 13; **Jud.** v. 11; 1 **Sam.** xii. 7; xxvi. 23; 2 **Sam.** xxii. 21, 25; 1 **Kings** iii. 6; viii. 32; 2 **Chr.** vi. 23; **Job** xxvii. 6; xxxiii. 26; xxxv. 8; **Psa.** v. 8; xi. 7; xxii. 31; xxiv. 5; xxxi. 1; xxxiii. 5; xxxvi. 6, 10; xl. 10; li. 14; lxix. 27; lxxi. 2, 15, 16, 19, 24; lxxii. 1, 2; lxxxviii. 12; lxxxix. 16; xcvi. 2; xcix. 4; ciii. 6, 17; cvi. 3, 31; cxi. 3; cxii. 3, 9; cxix. 40, 142; cxliii. 1, 11; cxlv. 7; **Prov.** viii. 18, 20; x. 2; xi. 4, 5, 6, 18, 19; xii. 28; xiii. 6; xiv. 34; xv. 9; xvi. 8, 12, 31; xxi. 21; **Isa.** i. 27; v. 7, 16, 23; x. 22; xxviii. 17; xxxiii. 5; xlv. 8, 23, 24; xlvi. 12, 13; xlviii. 1, 18; li. 6, 8; liv. 14, 17; lvi. 1; lvii. 12; lviii. 2; lix. 16, 17; lx. 17; lxi. 10, 11; lxiii. 1; lxiv. 6; **Jer.** iv. 2; ix. 24; xxii. 3; xxxiii. 15; li. 10; **Ezek.** iii. 20; xiv. 14, 20; xviii. 20, 22, 24; xxxiii. 12, 13, 18; **Dan.** ix. 7, 16, 18; **Hos.** x. 12; **Amos** v. 7, 24; vi. 12; **Mic.** vi. 5; vii. 9; **Zech.** viii. 8; **Mal.** iii. 3; iv. 2.

5. *Tsadaq*—to be right, just. **Gen.** xxxviii. 26; **Job** ix. 15; x. 15; xv. 14; xxii. 3; xxxiv. 5; xxxv. 7; xl. 8; **Psa.** xix. 9; **Ezek.** xvi. 52; **Dan.** xii. 3.

6. *Tsidkah*—rightness, justice. **Dan.** iv. 27.

In all of these words, when used of the relations of God and man, one idea inheres—the righteous, or just, man is right with God.

In what the rightness of the Old Testament saint consisted abundant Scriptures testify. The following may suffice: **Gen.** xv. 6; **Ezek.** xviii. 5; **Hab.** ii. 4; **Luke** i. 5, 6.

A righteous, or justified, man under the law was one who “believed God” and “walked in all the commandments and ordinances of the Lord, blameless”; by which is not meant a sinlessly perfect man, but one who, when he sinned, resorted to the ordinances and offered, in faith, the required sacrifice.

In the New Testament the following Greek words are variously rendered “righteous,” “righteousness,” “right,” and “meet” (or fit).

1. *Dikaios*—righteous. Rendered “just” in the following passages: **Matt.** i. 19; v. 45; xiii. 49; xxvii. 19, 24; **Mark** vi. 20; **Luke** i. 17; ii. 25; xiv. 14; xv. 7; xx. 20; xxiii. 50; **John** v. 30; **Acts** iii. 14; vii. 52; x. 22; xxii. 14; xxiv. 15; **Rom.** i. 17; ii. 13; iii. 26; vii. 12; **Gal.** iii. 11; **Phil.** iv. 8; **Col.** iv. 1; **Tit.** i. 8; **Heb.** x. 38; xii. 23; **Jas.** v. 6; 1 **Pet.** iii. 18; 2 **Pet.** ii. 7; 1 **John** i. 9; **Rev.** xv. 3. Rendered “righteous” in the following passages: **Matt.** ix. 13; x. 41; xiii. 17, 43; xx. 4, 7, right; xxiii. 28, 29, 35; xxv. 37, 46; **Mark** ii. 17; **Luke** i. 6; v. 32; xii. 57, right; xviii. 9; xxiii. 47; **John** vii. 24; xvii. 25; **Acts** iv. 19, right; **Rom.** iii. 10; v. 7, 19; **Eph.** vi. i, right; **Phil.** i. 7, meet; 2 **Thess.** i. 5, 6; 1 **Tim.** i. 9; 2 **Tim.** iv. 8; **Heb.** xi. 4; **Jas.** v. 16; 1 **Pet.** iii. 12; iv. 18; 2 **Pet.** i. 13, meet; ii. 8; 1 **John** ii. 1, 29; iii. 7, 12; **Rev.** xvi. 5, 7; xix. 2; xxii. 11.

2. *Dikaiosunee*—rightness, righteousness as a state of being. **Matt.** iii. 15; v. 6, 10, 20; vi. 33; xxi. 32; **Luke** i. 75; **John** xvi. 8, 10; **Acts** x. 35; xiii. 10; xvii. 31; xxiv. 25; **Rom.** i. 17; iii. 5, 21, 22, 25, 26; iv. 3, 5, 6, 9, 11, 13, 22; v. 17, 21; vi. 13, 16, 18, 19, 20; viii. 10; ix. 28, 30, 31; x. 3, 4, 5, 6, 10; xiv. 17; 1 **Cor.** i. 30; 2 **Cor.** iii. 9; v. 21; vi. 7, 14; ix. 9, 10; xi. 15; **Gal.** ii. 21; iii. 6, 21; v. 5; **Eph.** iv. 24; v. 9; vi. 14;

Phil. i. 11; **iii.** 6, 9; **1 Tim.** vi. 11; **2 Tim.** ii. 22; **iii.** 16; **iv.** 8; **Tit.** iii. 5; **Heb.** i. 9; **v.** 13; **vii.** 2; **xi.** 7. 33; **xii.** 11; **Jas.** i. 20; **ii.** 23; **iii.** 18; **1 Pet.** ii. 24; **iii.** 14; **2 Pet.** i. 1; **ii.** 5, 21; **iii.** 13; **1 John** ii. 29; **iii.** 7, 10; **Rev.** xix. 11.

3. *Dikaiōma*—properly, ordained by law, ordinances. **Luke** i. 6, ordinances; **Rom.** i. 32, judgment; **ii.** 26, righteousness; **v.** 16, justification; 18, righteousness; **viii.** 4, righteousness; **Heb.** ix. 1, ordinances; 10, ordinances; **Rev.** xv. 4, judgments; xix. 8, righteousness.

4. *Dikaiōs*—the state of rightness with God. **Luke** xxiii. 41; **1 Cor.** xv. 34; **1 Thess.** ii. 10, justly; **Tit.** ii. 12; **1 Pet.** ii. 23.

II. EXPLANATORY REMARKS.

The several meanings of righteousness down to the fifth require no explanation, but the expression “the righteousness of God” is central to any right understanding of salvation by grace. By this phrase is not meant righteousness as an attribute of God, as an element in the divine character. Still less does it refer to the personal character of the believer. The following definitions by eminent teachers are helpful:—

“That righteousness which God’s righteousness requires Him to require.”—*Cunninghame*. “That righteousness of which God is the Author; which is of avail before God; which meets and secures His approval.”—*Hodge*. “That righteousness which the Father requires, the Son became, the Holy Spirit convinces of, and faith secures.”—*Brookes*. “The sum total of all that God commands, demands, approves, and Himself supplies.”—*Moorehead*.

The simplest and most inclusive definition, however, is that found in **1 Cor.** i. 30: “But of him are ye in Christ Jesus, who of God is made unto us . . . righteousness.” In other words, the righteousness of God is Christ made our righteousness. All that Christ is, all that He has done, is imputed to the believer. The believer’s faith—that is, the content of his faith, Christ—is reckoned unto him for righteousness. The believer’s faith appropriates Christ, whereupon God reckons to the believer all that Christ is. Against *such* righteousness the law can say nothing. As Bunyan says: “The believer is now by

faith shrouded under so complete and blessed a righteousness that the thundering law of Mount Sinai can find neither fault nor diminution therein. This is called the righteousness of God by faith."

It remains to note a somewhat current error which confuses together imputed and imparted righteousness. It is said that imputation and impartation are the same, or that God imputes righteousness by imparting it. This is to confound justification and sanctification. Imputed righteousness justifies, imparted righteousness sanctifies. The former is instantaneous upon believing, and changes the believer's *standing*; the latter is gradual, and changes the believer's *state*.

II. DEFINITIONS.

A study of the passages in which this great word occurs yields the following definitions. The word is used:—

1. To describe a quality of the divine character.

Illustrative references. **Psa.** vii. 17; xi. 7; xxxv. 24, 28; **Dan.** ix. 7; **Rom.** iii. 25.

2. To describe the ethical quality of the acts of God.

Illustrative references. 1 **Sam.** xii. 7; **Psa.** ix. 8; lxxii. 2; **Isa.** xlv. 19.

3. To describe the character and acts which are the results of salvation through faith in Jesus Christ.

Illustrative references. **Rom.** viii. 4; 2 **Cor.** ix. 10; 1 **Cor.** xv. 34; **Eph.** v. 9; **Phil.** i. 11; 1 **Pet.** iii. 14; 1 **John** ii. 29; **Rev.** xix. 8, R. V.

4. To describe the character and acts which are the results of self-effort under the law.

Illustrative references. **Rom.** x. 3; **Phil.** iii. 4-6; **Luke** xviii. 9-12; **Isa.** lxiv. 6.

5. To describe that righteousness which God imputes to every believer on the Lord Jesus Christ, and which is called "the righteousness of God."

Illustrative references. **Rom.** iii. 21-23; iv. 5, 6; **Phil.** iii. 8, 9; 1 **Cor.** i. 30; **Jer.** xxiii. 6; xxxiii. 16; **Gen.** xv. 6; 2 **Cor.** v. 21.

LESSON XCII.

Salvation.

I. THE WORDS.

Two Hebrew words are translated "salvation," "save," "Saviour," in the Old Testament.

1. *Yasha* (*yesha*, *yeshuah*, *teshuah*)—safety, and so in a secondary sense, ease, rest.

In the following passages *yeshuah* is rendered "salvation": **Gen.** xlix. 18; **Ex.** xiv. 13; xv. 2; **Deut.** xxxii. 15; 1 **Sam.** ii. 1; xiv. 45; 2 **Sam.** xxii. 51; 1 **Chr.** xvi. 23; 2 **Chr.** xx. 17; **Job** xiii. 16; **Psa.** iii. 8; ix. 14; xiii. 15; xiv. 7; xx. 5; xxi. 1, 5; xxxv. 3, 9; liii. 6; lxii. 1, 2; lxviii. 19; lxix. 29; lxx. 4; lxxiv. 12; lxxviii. 22; lxxxviii. 1; lxxxix. 26; xci. 16; xcvi. 2; xcvi. 2, 3; cvi. 4; cxvi. 13; cxviii. 14, 15, 21; cxix. 123, 155, 166, 174; cxl. 7; cxlix. 4; **Isa.** xii. 2, 3; xxv. 9; xxvi. 1; xxxiii. 2, 6; xlix. 6, 8; li. 6, 8; lii. 7, 10; lvi. 1; lix. 11, 17; lx. 18; lxii. 1; **Jonah** ii. 9; **Hab.** iii. 8.

In the following passages *yesha* is rendered "salvation": 2 **Sam.** xxii. 3, 36, 47; xxiii. 5; 1 **Chr.** xvi. 35; **Psa.** xviii. 2, 35, 46; xxiv. 5; xxv. 5; xxvii. 1, 9; l. 23; li. 12; lxii. 7; lxxv. 5; lxix. 13; lxxix. 9; lxxxv. 4, 7, 9; xc. 1; cxxxii. 16; **Isa.** xvii. 10; xlv. 8; li. 5; lxi. 10; lxii. 11; **Mic.** vii. 7; **Hab.** iii. 13, 18.

In the following passages *teshuah* is rendered "salvation". 1 **Sam.** xi. 13; xix. 5; 2 **Chr.** vi. 41; **Psa.** xxxvii. 39; xxxviii. 22; xl. 10, 16; li. 14; lxxi. 15; cxix. 41, 81; cxliv. 10; **Isa.** xlv. 17; xlv. 13; **Jer.** iii. 23; **Lam.** iii. 26.

In the following passages *yasha* is rendered "salvation": **Isa.** lix. 16; lxiii. 5; **Zech.** ix. 9.

In the following passages *yasha* is rendered "save," "savest," "saving": **Ex.** xiv. 30; **Num.** x. 9; **Deut.** xx. 4; xxii. 27; xxviii. 29; xxxiii. 29; **Josh.** x. 6; xxii. 22; **Jud.** vi. 14, 15, 31, 36, 37; vii. 2, 7; 1 **Sam.** iv. 3; vii. 8; ix. 16; x. 19, 27; xi. 3; xiv. 6, 23, 39; xvii. 47; xxiii. 2, 5; 2 **Sam.** iii. 18; xxii. 3, 4, 28, 42; 2 **Kings** xiv. 27; xvi. 7; xix. 19, 34; 1 **Chr.** xi. 14; xvi.

35; 2 **Chr.** xxxii. 22; **Neh.** ix. 27; **Job** v. 15; xxii. 29; xxvi. 2; xl. 14; **Psa.** iii. 7; vi. 4; vii. 1, 10; xvii. 7; xviii. 3, 27, 41; xx. 6, 9; xxii. 21; xxviii. 9; xxxi. 2, 16; xxxiii. 16; xxxiv. 6, 18; xxxvii. 40; xlv. 3, 6, 7; liv. 1; lv. 16; lvii. 3; lix. 2; lx. 5; lxix. 1, 35; lxxi. 2, 3; lxxii. 4, 13; lxxvi. 9; lxxx. 3, 7, 19; lxxxvi. 2, 16; cvi. 8, 10, 47; cvii. 13; cviii. 6; cix. 26, 31; cxviii. 25; cxix. 94, 146; cxxxviii. 7; cxlv. 19; **Prov.** xx. 22; xxviii. 18; **Isa.** xxv. 9; xxx. 15; xxxiii. 22; xxxv. 4; xxxvii. 20, 35; xxxviii. 20; xliii. 12; xlv. 17, 20, 22; xlvi. 7; xlvii. 13, 15; xlix. 25; lix. 1; lxiii. 1, 9; lxiv. 5; **Jer.** ii. 27, 28; iv. 14; viii. 20; xi. 12; xiv. 9; xv. 20; xvii. 14; xxiii. 6; xxx. 7, 10, 11; xxxi. 7; xxxiii. 16; xlii. 11; xlvi. 27; **Lam.** iv. 17; **Ezek.** xxxiv. 22; xxxvi. 29; xxxvii. 23; **Hos.** i. 7; xiii. 10; xiv. 3; **Hab.** i. 2; **Zeph.** iii. 17, 19; **Zech.** viii. 7, 13; ix. 16; x. 6; xii. 7.

In the following passages *yesha*, *yeshuah* is rendered "save," "saving": **Psa.** xx. 6; xxviii. 8; lxvii. 2; lxxx. 2.

In the following passages *yasha* is rendered "Saviour": 2 **Sam.** xxii. 3; 2 **Kings** xiii. 5; **Neh.** ix. 27; **Psa.** cvi. 21; **Isa.** xix. 20; xliii. 3, 11; xlv. 15, 21; xlix. 26; lx. 16; lxiii. 8; **Jer.** xiv. 8; **Hos.** xiii. 4; **Obad.** 21.

In the following passages rendered "deliver," "deliverer": **Jud.** ii. 16, 18; iii. 9, 31; viii. 22; x. 13, 14; xii. 2, 3; xiii. 5.

2. *Moshaoth*—safety, deliverance. **Psa.** lxviii. 20.

In the New Testament the following Greek words are variously rendered "salvation," "saving," "Saviour":—

1. *Sōtēr*—a Saviour, preserver, deliverer. **Luke** i. 47; ii. 11; **John** iv. 42; **Acts** v. 31; xiii. 23; **Eph.** v. 23; **Phil.** iii. 20; 1 **Tim.** i. 1; ii. 3; iv. 10; 2 **Tim.** i. 10; **Titus** i. 3, 4; ii. 10, 13; iii. 4, 6; 2 **Pet.** i. 1, 11; ii. 20; iii. 2, 18; 1 **John** iv. 14; **Jude** 25.

2. *Soteeria*—deliverance, preservation, safety, soundness. **Luke** i. 69, 71, 77; xix. 9; **John** iv. 22; **Acts** iv. 12; vii. 25, "deliver"; xiii. 26, 47; xvi. 17; xxvii. 34, "health"; **Rom.** i. 16; x. 1, might be saved; 10; xi. 11; xiii. 11; 2 **Cor.** i. 6; vi. 2; vii. 10; **Eph.** i. 13; **Phil.** i. 19, 28; ii. 12; 1 **Thess.** v. 8, 9; 2 **Thess.** ii. 13; 2 **Tim.** ii. 10; iii. 15; **Heb.** i. 14; ii. 3, 10; v. 9; vi. 9; ix. 28; xi. 7, saving; 1 **Pet.** i. 5, 9, 10; 2 **Pet.** iii. 15; **Jude** 3; **Rev.** vii. 10; xii. 10; xix. 1.

3. *Soterion*—safety, soundness. **Luke** ii. 30; iii. 6; **Acts** xxviii. 28; **Eph.** vi. 17.

4. *Soterios*—saving, sound, **Titus ii. 11.**

5. *Sōtēria*—safety. **Luke i. 71; Rom. x. 1; Heb. xi. 7.**

6. *Sōzō*—to save, keep safe and sound, to rescue from destruction, to make well, heal, restore to health. **Matt. i. 21; viii. 25; x. 22; xiv. 30; xvi. 25; xviii. 11; xix. 25; xxiv. 13, 22; xxvii. 40, 42, 49; Mark iii. 4; viii. 35; x. 26; xiii. 13, 20; xv. 30, 31; xvi. 16; Luke vi. 9; vii. 50; viii. 12; ix. 24, 56; xiii. 23; xvii. 33; xviii. 26, 42; xix. 10; xxiii. 35, 37, 39; John iii. 17; v. 34; x. 9; xii. 27, 47; Acts ii. 21, 47; iv. 12; xi. 14; xv. 1, 11; xvi. 30, 31; xxvii. 20, 31; Rom. v. 9, 10; viii. 24; ix. 27; x. 9, 13; xi. 14, 26; 1 Cor. i. 18, 21; iii. 15; v. 5; vii. 16; ix. 22; x. 33; xv. 2; 2 Cor. ii. 15; Eph. ii. 5, 8; 1 Thess. ii. 16; 2 Thess. ii. 10; 1 Tim. i. 15; ii. 4, 15; iv. 16; 2 Tim. i. 9; Titus iii. 5; Heb. v. 7; vii. 25; Jas. i. 21; ii. 14; iv. 12; v. 15, 20; 1 Pet. iii. 21; iv. 18; Jude 5, 23; Rev. xxi. 24.**

II. GENERAL REMARKS.

It will appear from a careful study of the above words: (1) That both Hebrew and Greek have substantially the same meanings, the Greek bringing out, as that language is fitted to do, richer explanations of the doctrine. (2) That the words themselves imply the ideas of *deliverance*, *safety*, *preservation*, and of *healing* unto perfect *soundness*.

Salvation, then, is the great inclusive word of the Gospel, gathering into itself justification (into which, in turn, are gathered *grace*, *the righteousness of God*, *propitiation by sacrifice*, *faith*, *imputation and reconciliation*), sanctification and glorification.

All the work of Christ on the cross; at the right hand of the Father; within the believer; and in His glorious second coming is essential to the believer's "salvation." Into salvation enters also all the work of the Spirit, convincing of sin, imparting Christ's life and the Father's nature, indwelling, baptizing, and filling.

Salvation is wholly of God, and is received as a gift through faith alone without works.

All this appears more clearly when the threefold use of the word in the Epistles is considered:—

1. The believer *is* saved. **Luke** vii. 50; **Acts** xvi. 30, 31; **1 Cor.** i. 18; **2 Cor.** ii. 15; **Eph.** ii. 8 R. V.; **2 Tim.** i. 9.

This aspect of salvation relates to the believer's deliverance from the *guilt* and *penalty* of sin, and is the **justification** aspect. "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (**Acts** xiii. 39). The law can never more condemn the believer who is "justified from all things." He has already been tried, condemned and executed in Christ his substitute. Every claim of justice has been met in his behalf. He is, therefore, *safe*.

2. The believer *is being* saved from the *habit*, *dominion* and *power* of sin. **Rom.** vi. 1-14; **Phil.** i. 19; ii. 12; **2 Thess.** ii. 13; **Rom.** viii. 2; **Gal.** ii. 20; iv. 19; **2 Cor.** iii. 18.

The justified believer is a *safe* man, never to be called in question for the guilt of his sins, but he is still the possessor of his old fleshly nature, accustomed to obey it, and, moreover, imperfectly acquainted with what is due to the holiness of God. His ethical standards are far from perfect, and he constantly fails to realize in his life even those standards. To will is present with him, but how to perform that which is good he finds not. Therefore, though *safe*, he is far from *saved* in the ethical sense of the word salvation. For this salvation the power of the Spirit applying the word is the effective agency of God. This is the **sanctification** aspect of salvation: (See "Sanctification.")

3. The believer *is to be* saved. **Rom.** xiii. 11; **Heb.** x. 36; **1 Pet.** i. 5.

This aspect of salvation refers to the final and complete transformation of the believer into the image of Christ, and is the **glorification** aspect.

III. DEFINITION.

Salvation is that work of God, Father, Son and Holy Spirit, whereby the believer on the Lord Jesus Christ is redeemed from the curse of the law, justified, kept, set free from the dominion of sin, sanctified, and finally perfected in the image of his Lord.

LESSON XCIII.

Sanctification. Holiness.

I. THE WORDS.

In both Testaments the same Hebrew and Greek words are translated by the English words "sanctification," "holiness." In the divine mind, therefore, sanctification and holiness are not two facts or states of being, but one. The "sanctified" man is the "holy" man, the "saint," in the Biblical sense.

Both words mean, literally, "separation," "set apart." The root idea is *always* separation—some person or thing "set apart" for God.

All the current confusion of mind concerning sanctification, holiness and separation, is due, therefore, to a confused translation, and not to any confusion in the mind of the Spirit as expressed in the Scriptures. The Spirit speaks of one thing, the translators have made Him seem to speak of three things.

The words are:—

1. *Old Testament.*

(a) *qadesh*=to separate, set apart; whether of a person or thing; whether self-done, or by the act of another, translated "sanctify," "sanctified" in the following illustrative passages: **Gen.** ii. 3: "God blessed the seventh day and sanctified it" (*i. e.*, set apart the seventh day). **Ex.** xiii. 2: "Sanctify (set apart) unto me all the first born." **Ex.** xxviii. 41: "Sanctify (set apart) them (Aaron and his sons) that they may minister unto me in the priest's office." **Lev.** xxi. 8: "Thou shalt sanctify him therefore; for he offereth the bread of thy God; he shall be holy unto thee; for I the Lord, which sanctify you, am holy." (Literally: thou shalt *qadesh* him therefore; for he offereth the bread of thy God; he shall be *qadesh*, for I the Lord which *qadesh* you, am *qadesh*.)

In the following illustrative passages *qadesh* is translated "holy," "holiness," "holier": **Isa.** lxi. 5: "Come not near to me, for I am holier than thou." **Psa.** xxix. 2: "Worship the Lord in the beauty of holiness" (*i. e.*, separation from evil). **Ex.** xxii. 31: "And ye shall be holy men unto me."

In the following illustrative passages the same word is

translated "saint," or "saints": **Psa.** xvi. 3: "To the saints (literally "separate," "set apart") that are in the earth." **Psa.** xxxiv. 9: "Fear the Lord, ye his saints." **Zech.** xiv. 5: "God shall come, and all the saints."

2. *New Testament*

(a) *hagios*=separate; set apart. (*hugiasmos*=a separation; a setting apart; *hagiazō*=to separate; set apart; *hagion*=place or person separated; set apart). Translated "holy," "holiness" in the following illustrative passages: **Matt.** iv. 5: "The devil taketh him up into the holy city." **Mark** vi. 20: "A just man, and an holy." **Luke** i. 70: "As he spake by the mouth of his holy prophets." **Acts** iv. 27: "Thy holy child Jesus." **Rom.** vi. 19: "Servants to righteousness, unto holiness." **1 Cor.** iii. 17: "The temple of God is holy, which temple ye are." **2 Cor.** vii. 1: "Perfecting holiness in the fear of God." **Heb.** iii. 1: "Holy brethren, partakers of the heavenly calling." **Heb.** xii. 10: "That ye might be partakers of his holiness."

In the following illustrative passages the same word is translated "sanctify," "sanctified," "sanctification," "sanctuary": **John** xvii. 17: "Sanctify them through thy truth." **1 Thess.** v. 23: "The very God of peace sanctify you wholly." **Heb.** ii. 11: "For both he that sanctifieth and they who are sanctified, are all of one." **Heb.** xiii. 12: "That he might sanctify the people with his own blood." **1 Cor.** i. 2: "To them that are sanctified in Christ Jesus." **1 Cor.** vi. 11: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." **Heb.** x. 10: "By the which will we are sanctified through the offering of the body of Jesus, once for all."

In the following illustrative passages the same word is translated "saint," "saints": **Acts** ix. 13: "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem." **Rom.** xv. 25: "But now I go unto Jerusalem to minister unto the saints." **2 Cor.** xiii. 13: "All the saints salute you, chiefly they that are of Cæsar's household." **Phil.** i. 1: "To all the saints in Christ Jesus which are at Philippi."

II. EXPLANATORY REMARKS.

In every passage in the New Testament where the words "holy," "holiness," "sanctified," "sanctification," "saint" occur, the primary, fundamental meaning is, "separated," or "set apart." When used of persons, angelic or human, or of places, or objects, it means that they are set apart or being set apart *for God*. It is that which makes them "*hagion*"—sanctified.

Sanctification, as applied to the believer, is spoken of in the New Testament in three ways:—

1. *Positional.*

One who believes on the Lord Jesus Christ has appropriated Him as the one sacrifice for sins; and, as thus associated with His sacrifice, is "redeemed," not with "corruptible things, as silver and gold" "but with the precious blood of Christ," and is therefore instantly "set apart" for God, forever. He is a "saint," a "holy" brother, and "sanctified by the offering of the body of Jesus Christ, once for all" (**Heb.** x. 10), and as a "new man," is "created in righteousness and true holiness" (**Eph.** iv. 24).

2. *Experimental.*

But such a saint may be, and in the beginning certainly is, most unsaintly in himself. He still has the "flesh" (see Lesson LXXX.), and, alas! too often "obeys it in the lusts thereof." Accordingly, the risen Christ, by the Holy Spirit, through the Word, and if need be through chastisement, begins a dealing, the object of which is to bring this saint to true saintliness, this holy brother to true holiness. This is sanctification in the *progressive* or *experiential* sense of the following passages: **John** xvii. 17: "Sanctify them through thy truth, thy word is truth." **Eph.** v. 25: "Christ also loved the church, and gave himself for it; *that he might sanctify and cleanse it with the washing of water by the word.*" **1 Thess.** v. 23: "The very God of peace sanctify you wholly." **2 Cor.** vii. 1: "Having therefore these promises (see **2 Cor.** vi. 17, 18), dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God." **1 Thess.** iv. 3: "For this is the will of God, even your sanctification." **Heb.** xii. 10: "That we might be partakers of his

holiness." 2 **Cor.** iii. 18: "Changed into the same image, from glory to glory, as by the Spirit "

3. *Consummate.*

That work of God which first sets apart the believer for Himself instantly upon the exercise of faith, and which then works inwardly in the believer's heart and life, separating his affections and will from all unholy things, has its glorious consummation in the believer's perfect conformation to the image of Christ, even as Christ is the "express image" of Deity. 1 **John** iii. 2, 3: "Beloved, now are we the sons of God, and it doth not yet appear what we sha'l be, but we know that when he shall appear, *we shall be like him*, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." **Phil.** i. 6: "Being confident of this very thing, that he which hath begun a good work in you, will perform (or "finish") it until the day of Jesus Christ."

The believer, therefore, *is* "sanctified," a "saint," "holy"; he *is being* "sanctified," made "saintly," made "holy"; he *is to be* completely "sanctified," made absolutely "holy," in the day when he shall see Christ "*as he is.*" Then, and not till then, will be fulfilled the prayer of the Apostle, "the very God of peace sanctify you wholly" (1 **Thess.** v. 23).

But the Scripture knows nothing of an event or an "experience" the instantaneous result of which is the entire eradication of the flesh, or a state of sinless perfection this side of our meeting with Jesus Christ.

NOTE. It should be unnecessary to add that in grace provision is made, through the "law of the Spirit of life in Christ Jesus" (**Rom.** viii. 2) for a victorious life, "while we walk not after the flesh, but after the Spirit" (**Rom.** viii. 3). See Sec. IV., page 570, paragraph 3.

III. DEFINITION.

(1) Sanctification is that work of Christ for the believer which sets him apart for God.

(2) Sanctification is that work of God in the believer through the Spirit and the Word which changes him into the image of Christ progressively.

(3) Sanctification is that work of God which perfects the believer in the likeness of Christ by His appearing in glory.

LESSON XCIV.

Sin.

(Iniquity, transgression, trespass.)

I. THE WORDS.

In the Old Testament the following Hebrew words are rendered "sin," "sins," "sinned," etc. :—

1. *Cliff*—place. **Ex.** xvi. 1; xvii. 1; **Num.** xxxiii. 11, 12; **Ezek.** xxx. 15, 16.

2. *Asham*—guilt, guilt-offering. **Prov.** xiv. 9, **Isa.** liii. 10; **Jer.** li. 5.

3. *Ashmah*—guilt, guilt-offering. **Lev.** iv. 3; **2 Chr.** xxviii. 10; **Psa.** lxix. 5; **Amos** viii. 14.

4. *Asah*—to do, make, and so, an act. **Num.** xv. 29.

5. *Chet*—sin, error, failure. **Lev.** xix. 17; xx. 20; xxii. 9; xxiv. 15; **Num.** xviii. 22, 32; xxvii. 3; **Deut.** xv. 9; xix. 15; xxi. 22; xxii. 26; xxiii. 21, 22; xxiv. 15, 16; **2 Kings** x. 29; xiv. 6; **2 Chr.** xxv. 4; **Psa.** li. 5, 9; ciii. 10; **Isa.** i. 18; xxxi. 7; xxxviii. 17; liii. 12; **Ezek.** xxiii. 49; **Dan.** ix. 16; **Hos.** xii. 8.

6. *Chataah*—sin. **Gen.** xx. 9; **Ex.** xxxii. 21, 30, 31; **2 Kings** xvii. 21; **Psa.** xxxii. 1; xl. 6; cix. 7; **Ezra** vi. 17.

7. *Chattaah*—sin. **Gen.** iv. 7; xviii. 20; xxxi. 36; **1.** 17; **Ex.** x. 17; xxix. 14, 36; xxx. 10; xxxii. 30, 32, 34; xxxiv. 9; **Lev.** iv. 3, 8, 14, 20, 21, 23, 24, 25, 26, 28, 29, 32, 33, 34, 35; v. 6, 7, 8, 9, 10, 11, 13; vi. 17, 25, 30; vii. 7, 37; viii. 2, 14; ix. 2, 3, 7, 8, 10, 15, 22; x. 16, 17, 19; xii. 6, 8; xiv. 13, 19, 22, 31; xv. 15, 30; xvi. 3, 5, 6, 9, 11, 15, 16, 21, 25, 27, 30, 34; xix. 22; xxiii. 19; xxvi. 18, 21, 24, 28; **Num.** v. 6, 7; vi. 11, 14, 16; vii. 16, 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82, 87; viii. 8, 12; xii. 11; xv. 24, 25, 27; xvi. 26; xviii. 9; xxviii. 15, 22; xxix. 5, 11, 16, 19, 22, 25, 28, 31, 34, 38; xxxii. 23; **Deut.** ix. 18, 21, 27; xix. 15; **Josh.** xxiv. 19; **1 Sam.** ii. 17; xii. 19; xiv. 38; xv. 23, 25; xx. 1; **2 Sam.** xii. 13; **1 Kings** viii. 34, 35, 36; xii. 30; xiii. 34; xiv. 16, 22; xv. 3, 26, 30, 34; xvi. 2, 13, 19, 26, 31; **2 Kings** iii. 3; x. 31; xii. 16; xiii. 2, 6, 11; xiv. 24; xv.

9, 18, 24, 28; xvii. 22; xxi. 16, 17; xxiv. 3; **2 Chr.** vi. 25, 26, 27; vii. 14; xxviii. 13; xxix. 21, 23, 24; xxxiii. 19; **Ezra** viii. 35; **Neh.** i. 6; iv. 5; ix. 2, 37; x. 33; **Job** x. 6; xiii. 23; xiv. 16; xxxiv. 37; xxxv. 3; **Psa.** xxv. 7, 18; xxxii. 5; xxxviii. 3, 18; li. 2, 3; lix. 3, 12; lxxix. 9; lxxxv. 2; cix. 14; **Prov.** v. 22; x. 16; xiv. 34; xx. 9; xxi. 4; xxiv. 9; **Isa.** iii. 9; vi. 7; xxvii. 9; xxx. 1; xl. 2; xliii. 24, 25; xlv. 22; lviii. 1; lix. 2, 12; **Jer.** v. 25; xiv. 10; xv. 13; xvi. 10, 18; xvii. 1, 3; xviii. 23; xxx. 14, 15; xxxi. 34; xxxvi. 3; l. 20; **Lam.** iv. 13, 22; **Ezek.** iii. 20; xvi. 51, 52; xviii. 14, 21, 24; xxi. 24; xxxiii. 14, 16; xl. 39; xlii. 13; xliii. 19, 21, 22, 25; xlv. 27, 29; xlv. 17, 19, 22, 23, 25; xlvi. 20; **Dan.** ix. 20, 24; **Hos.** iv. 8; viii. 13; ix. 9; x. 8; xiii. 12; **Amos** v. 12; **Mic.** i. 5, 13; iii. 8; vi. 7, 13; vii. 19; **Zech.** xiii. 1.

8. *Chatai*—sin. **Dan.** iv. 27.

9. *Chata*—to sin, err, miss the mark. **Gen.** xx. 6; xxxix. 9; xlii. 22; **Ex.** ix. 27, 34; x. 16; xx. 20; xxxii. 30, 31, 33; **Lev.** iv. 2, 3, 14, 22, 23, 27, 28; v. 1, 5, 6, 10, 11, 13, 15, 17; **Num.** vi. 11; xii. 11; xiv. 40; xv. 27, 28; xvi. 22; xxi. 7; xxii. 34; xxxii. 23; **Deut.** i. 41; ix. 16, 18; xix. 15; xx. 18; **Josh.** vii. 11, 20; **Jud.** x. 10, 15; xi. 27; **1 Sam.** ii. 25; vii. 6; xii. 10, 23; xiv. 33, 34; xv. 24, 30; xix. 4, 5; xxiv. 11; xxvi. 21; **2 Sam.** xii. 13; xix. 20; xxiv. 10, 17; **1 Kings** viii. 33, 35, 46, 47, 50; xiv. 16; xv. 30; xvi. 13, 19; xviii. 9; **2 Kings** xvii. 7; xxi. 17; **1 Chr.** xxi. 8, 17; **2 Chr.** vi. 22, 24, 36, 37, 39; **Neh.** i. 6; vi. 13; ix. 29; xiii. 26; **Job** i. 5, 22; ii. 10; v. 24; vii. 20; viii. 4; x. 14; xxiv. 19; xxxi. 30; xxxiii. 27; xxxv. 6; **Psa.** iv. 4; xxxix. 1; xli. 4; li. 4; lxxviii. 17, 32; cvi. 6; cxix. 11; **Prov.** viii. 36; xiv. 21; xix. 2; xx. 2; **Eccl.** vii. 20; **Isa.** xlii. 24; xliii. 27; lxiv. 5; **Jer.** ii. 35; iii. 25; viii. 14; xiv. 7, 20; xxxiii. 8; xl. 3; xlv. 23; l. 7, 14; **Lam.** i. 8; v. 7, 16; **Ezek.** iii. 21; xiv. 13; xviii. 4, 24; xxviii. 16; xxxiii. 12; xxxvii. 23; **Dan.** ix. 5, 8, 11, 15; **Hos.** iv. 7; viii. 11; x. 9; xiii. 2; **Mic.** vii. 9; **Hab.** ii. 10; **Zeph.** i. 17.

10. *Avon*—iniquity. **1 Kings** xvii. 18.

11. *Pesha*—trespass, transgression. **Prov.** x. 12, 19; xxviii. 13.

12. *Shagag*—to err, go astray. **Num.** xv. 28.

13. *Shagah*—to err, go astray. **Lev.** iv. 13.

The following Hebrew words are rendered "iniquity":—

1. *Aven*—vanity.

Illustrative references. **Num.** xxiii. 21; **Psa.** vi. 8; lix. 2; **Prov.** x. 29; **Isa.** i. 13; lix. 6; **Hos.** vi. 8.

2. *Havvah*—mischief.

Illustrative reference. **Psa.** xciv. 20.

3. *Avel, evel*—perverseness.

Illustrative references. **Deut.** xxxii. 4; **Psa.** vii. 3; **Jer.** ii. 5; **Ezek.** iii. 20; xviii. 24, 26.

4. *Avlah*—perverseness.

Illustrative references. 2 **Chr.** xix. 7; **Job** vi. 29; **Psa.** xxxvii. 1; **Prov.** xxii. 8; **Hos.** x. 13; **Mal.** ii. 6.

5. *Olah*—perverseness.

Illustrative references. **Job** v. 16; **Psa.** lxiv. 6.

6. *Avon*—perverseness.

Illustrative references. **Gen.** xv. 16; xliv. 16; **Ex.** xx. 5; xxxiv. 9; **Lev.** v. 1; vii. 18; xviii. 25; xxvi. 40; **Num.** v. 15; xiv. 18; 2 **Sam.** xix. 19; **Ezra** ix. 6, 7; **Job** x. 6, and in nearly 200 other places.

7. *Alvah*—perverseness.

Illustrative reference. **Hos.** x. 9.

8. *Amal*—misery.

Illustrative reference. **Hab.** i. 13.

9. *Resha*—wrong.

Illustrative reference. **Eccl.** iii. 16.

The following Hebrew words are rendered "trespass," or "trespass-offering":—

1. *Asham*—guilty, or guilt-offering.

Illustrative references. **Lev.** v. 6, 7, 15, 16, 18, 19; **Num.** v. 7; 2 **Chr.** xix. 10; **Psa.** lxxviii. 21.

2. *Ashmah*—guilt.

Illustrative references. **Lev.** vi. 5; xxii. 16; 1 **Chr.** xxi. 3; **Ezra** ix. 6, 7, 13.

3. *Maal*—transgression.

Illustrative references. **Lev.** v. 15; vi. 2; **Num.** v. 6; xxxi. 16; **Josh.** vii. 1; xxii. 20; **Ezra** ix. 2.

4. *Pesha*—transgression, stepping aside.

Illustrative references. **Gen.** xxxi. 36; 1. 17; **Ex.** xxii. 9; 1 **Sam.** xxv. 28.

The following Hebrew words are rendered "transgress," "transgression":—

1. *Bagad*—to deceive.

Illustrative reference. **Psa.** xxv. 3.

2. *Maal*—transgression.

Illustrative references. **1 Chr.** ii. 7; v. 25; **Ezra** x. 10.

3. *Abar*—to pass over.

Illustrative references. **Num.** xiv. 41; **Deut.** xxvi. 13; **Josh.** vii. 11; xxiii. 16; **Jud.** ii. 20; **Isa.** xxiv. 5.

4. *Pasha*—to step over.

Illustrative references. **1 Kings** viii. 50; **Psa.** li. 1; **Prov.** xxviii. 2; **Isa.** xliii. 27; lxvi. 24; **Jer.** ii. 29.

In the New Testament the following Greek words are translated "sin," "sinner," "sinned," "sinning," etc.

1. *Hamartano*—to sin, err, miss the mark. **Matt.** xviii. 15, trespass; 21; xxvii. 4; **Luke** xv. 18, 21; xvii. 3, 4, trespass; **John** v. 14; viii. 11; ix. 2, 3; **Acts** xxv. 8, offended; **Rom.** ii. 12; iii. 23; v. 12, 14, 16; vi. 15; **1 Cor.** vi. 18; vii. 28, 36; viii. 12; **1 Cor.** xv. 34; **Eph.** iv. 26; **1 Tim.** v. 20; **Tit.** iii. 11; **Heb.** iii. 17; x. 26; **1 Pet.** ii. 20; **2 Pet.** ii. 4; **1 John** i. 10; ii. 1; iii. 6, 8, 9; v. 16, 18.

2. *Hamarteema*—a sin, transgression. **Mark** iii. 28; iv. 12; **Rom.** iii. 25; **1 Cor.** vi. 18.

3. *Hamartia*—sin, error, sin-offering. **Matt.** i. 21; iii. 6; ix. 2, 5, 6; xii. 31; xxvi. 28; **Mark** i. 4, 5; ii. 5, 7, 9, 10; **Luke** i. 77; iii. 3; v. 20, 21, 23, 24; vii. 47, 48, 49; xi. 4; xxiv. 47; **John** i. 29; viii. 21, 24, 34, 46; ix. 34, 41; xv. 22, 24; xvi. 8, 9; xix. 11; **Acts** ii. 38; iii. 19; v. 31; vii. 60; x. 43; xiii. 38; xxii. 16; xxvi. 18; **Rom.** iii. 9, 20; iv. 7, 8; v. 12, 13, 20, 21; vi. 1, 2, 6, 7, 10, 11, 12, 13, 14, 16, 17, 18, 20, 22, 23; vii. 5, 7, 8, 9, 11, 13, 14, 17, 20, 23, 25; viii. 2, 3, 10; xi. 27; xiv. 23; **1 Cor.** xv. 3, 17, 56; **2 Cor.** v. 21; xi. 7, offence; **Gal.** i. 4; ii. 17; iii. 22; **Eph.** ii. 1; **Col.** i. 14; ii. 11; **1 Thess.** ii. 16; **2 Thess.** ii. 3; **1 Tim.** v. 22, 24; **2 Tim.** iii. 6; **Heb.** i. 3; ii. 17; iii. 13; iv. 15; v. 1, 3; vii. 27; viii. 12; ix. 26, 28; x. 2, 3, 4, 6, 8, 11, 12, 17, 18, 26; xi. 25; xii. 1, 4; xiii. 11; **Jas.** i. 15; ii. 9; iv. 17; v. 15, 20; **1 Pet.** ii. 22, 24; iii. 18; iv. 1, 8; **2 Pet.** i. 9; ii. 14; **1 John** i. 7, 8, 9; ii. 2, 12; iii. 4, 5, 8, 9; iv. 10; v. 16, 17; **Rev.** i. 5; xviii. 4, 5.

4. *Hamartolos*—preëminently sinful, wicked. **Matt.** ix. 10, 11, 13; xi. 19; **Matt.** xxvi. 45; **Mark** ii. 15, 16, 17; viii. 38; xiv. 41; **Luke** v. 8, 30, 32; vi. 32, 33, 34; vii. 34, 37, 39; xiii. 2; xv. 1, 2, 7, 10; xviii. 13; xix. 7; xxiv. 7; **John** ix. 16, 24, 25, 31; **Rom.** iii. 7; v. 8, 19; vii. 13; **Gal.** ii. 15, 17; 1 **Tim.** i. 9, 15; **Heb.** vii. 26; xii. 3; **Jas.** iv. 8; v. 20; 1 **Pet.** iv. 18; **Jude** 15.

5. *Anamarteetos*—without sin. **John** viii. 7.

6. *Paraptoma*—fall, offence, trespass. **Matt.** vi. 14, 15; xviii. 35; **Mark** xi. 25, 26; **Rom.** iv. 25; v. 15, 16, 17, 18, 20; xi. 11, 12; 2 **Cor.** v. 19; **Gal.** vi. 1, fault; **Eph.** i. 7, sins; ii. 1, 5, sins; **Col.** ii. 13, sins; **Jas.** v. 16, faults.

7. *Proamartano*—to sin beforehand or publicly. 2 **Cor.** xii. 21; xiii. 2.

8. *Parabaino*—to transgress. **Matt.** xv. 2; **Acts** i. 25; 2 **John** 9.

9. *Parabasis*—a going over, transgressing. **Rom.** ii. 23, breaking; iv. 15; v. 14; **Gal.** iii. 19; 1 **Tim.** ii. 14; **Heb.** ii. 2; ix. 15.

10. *Parabatees*—transgressor. **Rom.** ii. 25, breaker; 27; **Gal.** ii. 18; **Jas.** ii. 9, 11.

11. *Anomia*—lawless, insubordinate. **Matt.** vii. 23, iniquity; xiii. 41, iniquity; xxiii. 28, iniquity; xxiv. 12, iniquity; **Rom.** iv. 7, iniquities; vi. 19, iniquity; 2 **Cor.** vi. 14, unrighteousness; 2 **Thess.** ii. 7, iniquity; **Tit.** ii. 14, iniquity; **Heb.** i. 9, iniquity; viii. 12, iniquities; x. 17, iniquities; 1 **John** iii. 4, transgression.

12. *Ophiletees*—a debtor. **Matt.** vi. 12; xviii. 24, which owed; **Luke** xiii. 4, sinners; **Rom.** i. 14; viii. 12; xv. 26; **Gal.** v. 3.

II. EXPLANATORY REMARKS.

A careful study of the passages cited discloses the true nature of sin. It is "transgression," an overstepping of the line between good and evil, fixed immutably by the Divine will. It is "error," a departure from the path of right. It is "missing the mark," a failure to reach the Divine ideal of human character. It is "trespass," an intrusion of self-will into the sphere of the Divine authority. It is "iniquity," or

in-equity, a doing wrong to the ethical order of the universe. It is "vanity" and "perverseness," the denial through pride and self-love of the Divine sovereignty. It is "lawlessness," or moral and spiritual anarchy. It is "unbelief," an insult to the Divine veracity.

The Scriptures trace the origin of sin to Satan, tell the story of the entrance of sin into the world, give the long history of the evil wrought by sin, and set forth Christ crucified as the Divine remedy alike for sin as the guilty act of man, and for the nature of man, which, unrenewed, is itself sin.

Apart from the Scriptures there is no understanding of the horror, shame, and evil of sin. The great pagan moralists largely treat sin as ignorance, misfortune, weakness—rarely as guilt. The pagan remedy is culture of mind and body. In the irony of history, the pagan world was never so vile as when the pagan culture was at its zenith.

III. DEFINITIONS.

As the above words indicate—and the passages cited show that the Scriptures use the words in accordance with their natural meanings—sin (with the associated words, "transgress," etc.) is viewed in the Bible in the following aspects:—

1. Sin as an act, whether of the mind only or accompanied by some outward action. For example, **Acts** v. 3.

2. Sin as a state. The sinful act has changed the condition of the offender; his sin has made him a sinner. For example, **Rom.** v. 8.

3. The whole nature of the unrenewed man, ethically considered, is sinful. For example, **Rom.** vi. 6.

Sin, therefore, is correctly defined as "any violation of, or want of conformity to, the" revealed will of God.

LESSON XCV.

World.

I. THE WORDS.

At no important point are our English versions of the Scriptures more confusing and inadequate than in the rendering by the one English word "world" of four different Hebrew words, and (in the New Testament) of four different Greek words. If these different Hebrew and Greek words were truly synonymous, the matter would be unimportant, but they are words which have virtually different meanings, and these different words are, in Scripture, used with an exquisite accuracy which wholly disappears in the English Bible. The original words are as follows:—

1. *Old Testament.*

(1) *erets*=earth, land, *terra firma*, in the following passages: **Psa.** xxii. 27; **Isa.** xxiii. 17; lxii. 11; **Jer.** xxv. 26. This word is usually correctly rendered "earth."

(2) *cheled*=the generation then living. **Psa.** xvii. 14; xlix. 1.

(3) *olam*=age, or dispensation (corresponding to the Greek *aion*). **Psa.** lxxiii. 12; **Eccl.** iii. 11.

(4) *tebel*=the inhabited earth (corresponding to the Greek *oikoumenē*). Translated "world" in the following passages: 1 **Sam.** ii. 8; 2 **Sam.** xxii. 16; 1 **Chr.** xvi. 30; **Job** xviii. 18; xxxiv. 13; xxxvii. 12; **Psa.** ix. 8; xviii. 15; xix. 4; xxiv. 1; xxxiii. 8; l. 12; lxxvii. 18; lxxxix. 11; xc. 2; xciii. 1; xcvi. 10, 13; xcvi. 4; xcvi. 7, 9; **Prov.** viii. 26; **Isa.** xiii. 11; xiv. 17, 21; xviii. 3; xxiv. 4; xxvi. 9; xxvii. 6; xxxiv. 1; **Jer.** x. 12; li. 15; **Lam.** iv. 12; **Nahum** i. 5.

2. *New Testament.*

Although the same confusion concerning the right use and meaning of "world" exists in the New Testament, it is in the latter that such inconsistency has wrought the most harm. In **Matt.** xiii. 39, 40, for example, we read, "The harvest is the

end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

Accordingly, we infer that our Lord is here speaking of the "great white throne" judgment, and the end of earth's history. But the Greek word which is used, *aion*, means "age" or "dispensation," that is, a period of time. Therefore, in the passage quoted, our Lord is speaking, not of the end of human history, but of the end of this present dispensation, or "age" in which we now live.

The following Greek words are translated, "world" in the passages cited:—

(1) *aion* (*aionos*, *aiona*, *aionon*, *aionios*), a word which always refers to *time* (or eternity), and never means the earth, or people, or a part of the earth and the people dwelling therein; or the material universe. In the following passages the word "world" should be rendered "age," or "ages" (correctly so rendered in **Eph.** ii. 7 and **Col.** i. 26): **Matt.** xii. 32; xiii. 22, 39, 40, 49; xxiv. 3; xxviii. 20; **Mark** iv. 19; x. 30; **Luke** i. 70; xvi. 8; xviii. 30; xx. 34, 35; **John** ix. 32; **Acts** iii. 21; xv. 18; **Rom.** xii. 2; xvi. 25; **1 Cor.** i. 20; ii. 6, 7, 8; iii. 18; viii. 13; x. 11; **2 Cor.** iv. 4; **Gal.** i. 4; **Eph.** i. 21; iii. 9, 21; vi. 12; **1 Tim.** vi. 17; **2 Tim.** i. 9; iv. 10; **Titus** ii. 12; **Heb.** i. 2 (literally, "arranged the ages"); vi. 5; ix. 26; xi. 3 (literally, "the ages were perfectly joined together").

NOTE.—The student should, with a pen, neatly make these changes in the margin of his Bible. He will be astonished at the new clearness and meaning which the passages will take on, and will perceive a body of teaching concerning "this age," differentiating it from past ages and future ages—a teaching almost wholly lost when the word is mis-rendered "world." Satan, for example, is not the "god" of this world, but of this "age." It is not this world which is evil, but this "age." (See the word "Eternal," Lesson LXXVIII.)

(2) *kosmos*=literally, "order," "arrangement" (and so, with the Greeks, "beauty," for order and *arranged* proportion are at the bottom of the Greek conception of beauty).

This meaning, of an ordered and arranged system, always inheres in the New Testament use of *kosmos*, but this meaning is applied in three ways:—

(a) To the material creation, the earth, regarded as created by God according to an ordered design, plan, arrangement. **Matt.** xiii. 35; xvi. 26; xxiv. 21; xxv. 34; xxvi. 13; **Mark** viii. 36; xiv. 9; xvi. 15; **Luke** ix. 25; xi. 50; xii. 30; **John** i. 9; xiii. 1; xvii. 24; xxi. 25; **Acts** xvii. 24; **Rom.** iv. 13; 1 **Cor.** iii. 22; viii. 4; xiv. 10; **Eph.** i. 4; **Col.** i. 6; 1 **Tim.** i. 15; vi. 7; **Titus** ii. 12; **Heb.** iv. 3; ix. 1; ix. 26; **Jas.** iii. 6; 1 **Pet.** i. 20; 1 **John** iv. 1; **Rev.** xi. 15; xiii. 8; xvii. 8.

NOTE. The student should write neatly with a pen in the margin of his Bible the word "earth" where the word "world" occurs in the above passages.

(b) To humanity, mankind, the "world" of men. **Matt.** iv. 8; v. 14; xiii. 38; xviii. 7; **John** i. 9; i. 10; i. 29; iii. 16, 17, 19; iv. 42; vi. 14, 33, 51; vii. 4, 7; viii. 12, 23, 26; ix. 5, 39; x. 36; xi. 9, 27; xii. 19, 25, 31, 31, 46, 47; xiv. 17, 19, 22, 27, 31; xv. 18, 19, 19, 19; xvi. 8, 20, 21, 28, 33, 33; xvii. 5, 6, 9, 11, 12, 13, 14, 14, 15, 18, 18, 21, 23, 25; xviii. 20, 36 (second), 37; **Rom.** iii. 6, 19; v. 12, 13; xi. 12, 15; 1 **Cor.** i. 20, 21, 27, 27, 28; iv. 9, 13; v. 10, 10; vi. 2; xi. 32; 2 **Cor.** i. 12; v. 10. **Gal.** iv. 3; **Phil.** ii. 15; **Col.** ii. 8; 1 **Tim.** iii. 16; **Heb.** x. 5; xi. 7, 38; 2 **Pet.** ii. 5 (first); 1 **John** ii. 2; iv. 9, 14; 2 **John** 7.

NOTE. The student should write neatly with a pen in the margin of his Bible the word "mankind" where the word "world" occurs in the above references.

(c) To this present world system; the "world" in the bad ethical sense of **John** xiv. 30; xvi. 11; humanity unconsciously but really governed in an "order," or "arrangement" by Satan (**Eph.** ii. 2), through his cosmic principles of force, greed, selfishness, ambition and pleasure. This "world" may be very religious so far as outward observances go, and is often elegant, cultured and gentle. But there are but two kingdoms,—that of Immanuel and that of Satan, and all human beings are subjects of one or of the other.

In the following passages *kosmos*, in the bad sense of fallen humanity organized under Satan, is rendered "world": **John** xii. 25, 31; xiv. 30; xvi. 11; xviii. 36, 36; 1 **Cor.** ii. 12; vii. 31, 31, 33; 2 **Cor.** vii. 10; **Gal.** vi. 14; **Eph.** ii. 2; **Col.** ii. 20, 20;

James i. 27; iv. 4, 4; 1 **Peter** v. 9; 2 **Peter** i. 4; ii. 20; 1 **John** ii. 15, 15, 16, 17; iii. 1, 13, 17; iv. 3, 4, 5, 5, 17; v. 4, 4, 5, 19.

NOTE. The student should write neatly with a pen in the margin of his Bible the words "world-system" where the word "world" occurs in the above passages.

(3) *oikoumenē*=the habitable (or inhabited) earth. This word has, however, in Scripture, a limited and definite meaning. "And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world (*oikoumenē*) should be taxed" (**Luke** ii. 1). This fixes the *usual* limitations of *oikoumenē*. It is co-extensive with the Roman Empire at its zenith. All the passages in which *oikoumenē* is rendered "world" are, when rightly understood, in strict harmony with the inspired use of the word in **Luke** ii. 1. It was the kingdoms of the *oikoumenē* which were shown to Jesus in the temptation (**Luke** iv. 5); it was the *oikoumenē* that the Gospel "turned upside down" (**Acts** xvii. 6); the tribulation comes upon the *oikoumenē* (**Rev.** iii. 10), and the "end" of this age will come when, during the tribulation, the Gospel of the kingdom (see "Kingdom") has been preached in all the *oikoumenē*.

Long ago the "Gospel of the grace of God" was preached in all the *oikoumenē*, but not the Gospel of the kingdom. It is the *oikoumenē* which is distinctively the sphere of New Testament prophecy.

The student should note on the margin of his Bible the words "Roman world" where *oikoumenē* is rendered "world" in the following passages: **Matt.** xxiv. 14; **Luke** ii. 1; iv. 5; **Acts** xi. 28; xvii. 6, 31; xix. 27; xxiv. 5; **Rom.** x. 18; **Heb.** i. 6; ii. 5; **Rev.** iii. 10; xii. 9; xvi. 14. In **Luke** xxi. 26 *oikoumenē* is translated "earth," having a larger meaning than "Roman world," or that part of the earth anciently under Roman authority.

(4) *gē*=earth. In one passage, **Rev.** xiii. 3, *gē* is translated "world." It should be corrected by writing in the margin the word "earth."

NOTE. If the student will correct, marginally, in the Bible or Bibles which he uses constantly, the word "world" as above advised, he will soon find the confusion disappearing and will learn to think accurately on this vitally important theme of Scripture.

II. EXPLANATORY REMARKS.

The notes and remarks which accompany the above words and which were necessary to their explanation, have rendered unnecessary further remarks under this head.

III. DEFINITIONS.

These also have of necessity been already anticipated. To recapitulate, it may be said that the word "world" in the English Bible has four definite meanings, as determined by the Hebrew and Greek words, and by the context.

1. *A period of time*, or "age," marked off in the Scriptures by some special condition of the race, and by God's dealing with man in respect of sin and salvation. This meaning of "world" applies to those passages where it is the English rendering of the Hebrew *olam*, or Greek *aion* (See Paragraph (1) above).

2. *The material creation*—the earth as "ordered," "arranged," by God, in creation. This meaning applies to those passages where "world" is the English rendering of the Greek word *kosmos*, as those passages are discriminated in Paragraph (2) (a), above.

3. *Humanity, mankind*, the "world" of men. This meaning applies to those passages where "world" is the English rendering of the Greek word *kosmos*, as those passages are discriminated in Paragraph (2) (b), above.

4. *This present world-system*—an "order," or "arrangement" of Satan's. This meaning applies to those passages where "world" is the English rendering of the Greek word *kosmos*, as those passages are discriminated in Paragraph (2) (c), above. This is the bad ethical sense of "world" in the New Testament.



EXAMINATION.

SECTION III.

THE GREAT WORDS OF SCRIPTURE.

Before beginning this examination, read Instructions to Students, page 4.

LESSON LXX.

1. What Greek word is translated "adoption" in the New Testament?
2. What is the literal meaning of that word?

3. Give from memory, references to two passages where the word occurs.
4. Does adoption create a relationship?
5. Give from memory, the definition of adoption.

LESSON LXXI.

6. What passage of Scripture speaks of Christ as our Advocate?
7. What Greek word is there translated "Advocate"?
8. With whom is Christ an advocate?
9. What acts of ours evoke His advocacy?
10. What does our Advocate plead?
11. In what other ways is the Greek word used?
12. How many Paracletes has the believer?
13. Give from memory the definition of advocacy.

LESSON LXXII.

14. In what passages in the English Bible does the word assurance occur?
15. Of how many words in Hebrew and Greek is it the translation?
16. What do the original words mean?
17. In how many ways is the doctrine of assurance presented in the New Testament?
18. Define, in your own words, the full assurance of faith.
19. Define, in your own words, the full assurance of understanding.
20. Give, from memory, the seven facts upon which the believer's personal assurance rests.
21. Define, in your own words, the full assurance of hope.
22. State, from memory, the three ways in which the truth of assurance is attacked.
23. State the answers to such objections.
24. Give, from memory, the definition of assurance.

LESSON LXXIII.

25. How many times does the word atonement occur in the A. V. Old Testament?
26. How many times in the A. V. New Testament?
27. How many times does the word occur in the R. V. New Testament?
28. What is the meaning of the Hebrew words rendered atonement in the English Bible?
29. What, in common English usage when the A. V. was made, did atonement mean?
30. How is the word formed?
31. As a matter of fact did the priest, under the law, make an *atonement* for the offerer's sin?
32. What was the effect of sacrificial offerings under the law?
33. Did those offerings really expiate the offerer's sins, or do all in respect of those sins that the divine justice and holiness required?
34. What offering, then, **did** finally vindicate the righteousness of God in not visiting judgment upon sinners under the law who brought the required offerings?
35. State, in your own words, how the believing sinner is made "at-one" with God.
36. What, then, is the objection to translating a Hebrew word meaning "to cover," by an English word meaning to "at-one"?
37. What English word would better express what theology means by atonement?
38. State, from memory, the definition of atonement.

LESSON LXXIV.

39. Of what Greek word is the English word church the rendering?
40. How is that Greek word formed?
41. Give, from memory, Thayer's definition of the ancient use of the Greek word.
42. Why does not Acts vii. 38 prove that Israel in the wilderness belonged to "the church"?

43. Where, elsewhere in Acts, is a gathered multitude called an **ekklesia**, which did not belong to the church of God?
44. Would you, then, say that Acts vii. 38, and xix. 32, 39, 41 are properly excluded from our study of the teaching of Scripture concerning the New Testament church?
45. State, from memory, the first sense in which the word church is used in the New Testament.
46. Give, from memory, three passages illustrating answer 45.
47. How is the church, in this first sense, formed?
48. What figure does the Apostle use, in 1 Cor. xii., to illustrate this sense of the word church?
49. Where, in Scripture, is the **ekklesia** first mentioned and by whom?
50. In what tense was the word used?
51. What two events were necessarily antecedent to the formation of the church?
52. Why was not the company of disciples, in John xx. 19-22 the church?
53. State the relation of the church (first sense) to the kingdom of God.
54. Is the church (first sense) described in the parables of Matt. xiii.?
55. How is the church (first sense) related to the coming Kingdom of Heaven?
56. How is the church (first sense) related to God?
57. How is the church (first sense) related to Christ?
58. How is the church (first sense) related to the world?
59. How is the church (first sense) related to Old Testament saints?
60. Give, from memory, the definition (first sense) of the church.
61. Give, from memory, the use of the word church in the second sense.
62. Give from memory three passages illustrating the answer to question 61.
63. Was the church (second sense) modeled on the synagogue?
64. What was the first step in church (second sense) organization?

65. What was the *normal* Apostolic church (second sense) organization?
66. Are "bishops" and "elders" different offices, or identical?
67. Give your reason for answer 66.
68. Give an instance of a church (second sense) with one elder.
69. What are the duties of elders?
70. What are the duties of deacons?
71. State, from memory, the distinctions between **ministry** and **office** in the New Testament church (second sense).
72. Give illustrative references on answer 71.
73. Enumerate the ministry gifts.
74. State, in your own words, the distinction between the word "gifts" as used in 1 Cor. xii. and in Eph. iv.
75. Give an instance in Scripture of the ordination of a believer to be evangelist, pastor, or teacher.
76. Give, from memory, the definition of "church" in the second sense.
77. Give, from memory, the third sense in which the word church is used.
78. Is the word church, in the singular, ever used to designate a group, or body, of local churches?
79. If your answer to question 78 is affirmative, give an instance of such use.
80. Give, from memory, the fourth sense in which the word church is used.
81. Give three instances of use in the fourth sense.
82. Prove, from Scripture, that there is a sense in which the church is visible.
83. Where, in Scripture, is the history of the visible church told prophetically?
84. Give, in your own words, a brief view of that history.
85. What is the mission of the "church which is His body"?
86. What is the mission of the church in the fourth sense?
87. Give a passage to prove the truth of the last answer.
88. Give, from memory, the definition of the church in the in the fourth sense

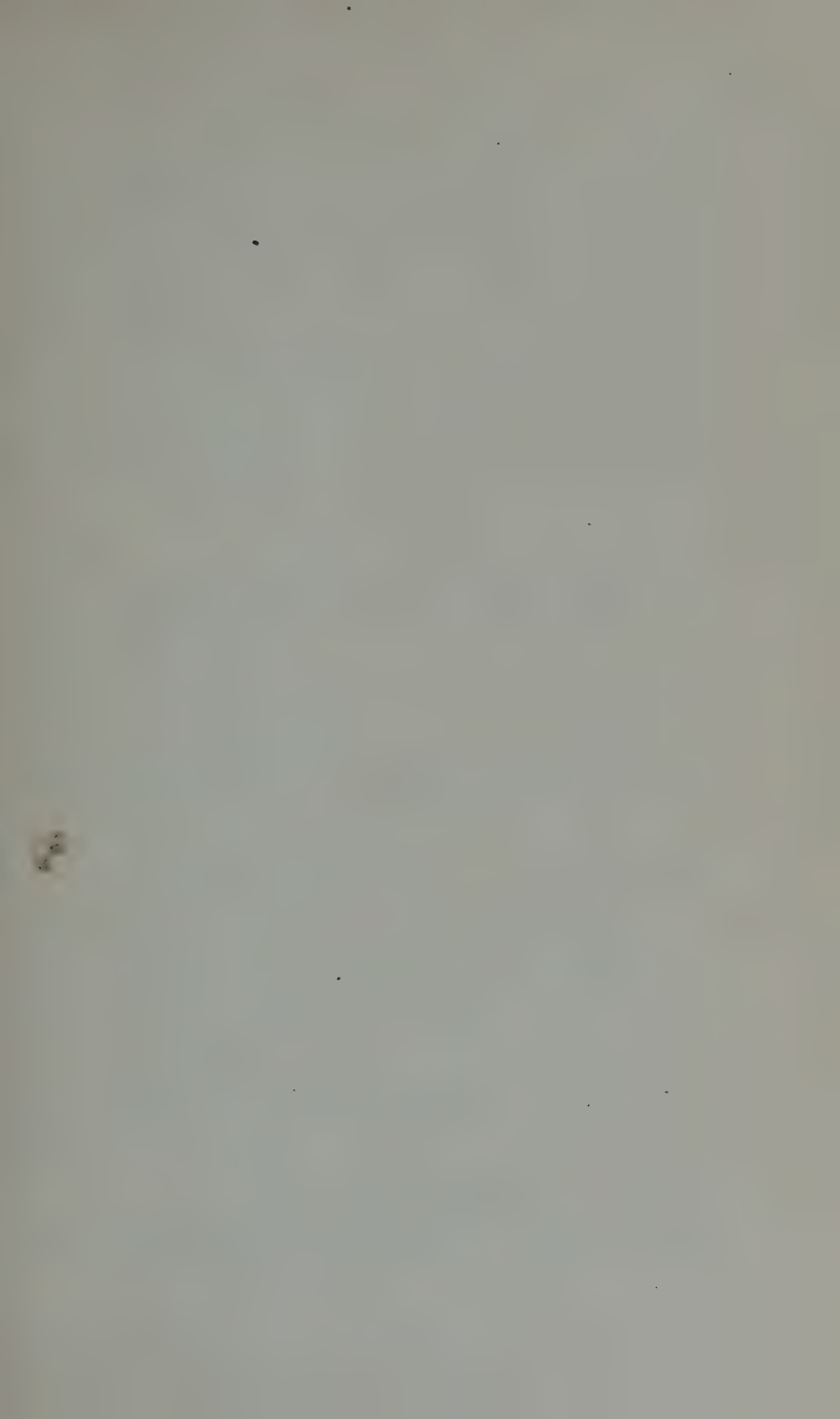
65. What was the *normal* Apostolic church (second sense) organization?
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67. Give your reason for answer 66.
68. Give an instance of a church (second sense) with one elder.
69. What are the duties of elders?
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72. Give illustrative references on answer 71.
73. Enumerate the ministry gifts.
74. State, in your own words, the distinction between the word "gifts" as used in 1 Cor. xii. and in Eph. iv.
75. Give an instance in Scripture of the ordination of a believer to be evangelist, pastor, or teacher.
76. Give, from memory, the definition of "church" in the second sense.
77. Give, from memory, the third sense in which the word church is used.
78. Is the word church, in the singular, ever used to designate a group, or body, of local churches?
79. If your answer to question 78 is affirmative, give an instance of such use.
80. Give, from memory, the fourth sense in which the word church is used.
81. Give three instances of use in the fourth sense.
82. Prove, from Scripture, that there is a sense in which the church is visible.
83. Where, in Scripture, is the history of the visible church told prophetically?
84. Give, in your own words, a brief view of that history.
85. What is the mission of the "church which is His body"?
86. What is the mission of the church in the fourth sense?
87. Give a passage to prove the truth of the last answer.
88. Give, from memory, the definition of the church in the in the fourth sense

LESSON LXXV.

89. What Greek word is translated by the English word converted?
90. What other English words are used to translate that Greek word?
91. Is it Biblical to use the word conversion in the sense of salvation?
92. If your answer to the last question is affirmative, give an instance.
93. Give, from memory, the definition of the word conversion.

LESSON LXXVI.

94. What Greek word is used in the New Testament to indicate the death of the body or the absence of spiritual life?
95. Give three passages in which that word is used to indicate the death of the body.
96. Give three passages in which that word is used to indicate the absence of spiritual life.
97. What two errors are current concerning the Biblical meaning of the word death?
98. What is the first of these errors commonly called?
99. Give the two reasons why it is incorrect to say that after physical death the soul and spirit remain in the grave until the resurrection.
100. Give three passages which prove that the dead, whether lost or saved, are separated from their bodies, and are in full consciousness.
101. Give three passages which prove that physical death is not the annihilation of being.
102. How do you prove that the "destruction" of the man of sin, 2 Thess. ii. 8, is not his annihilation, or even death?
103. In how many senses is the word death used in Scripture?
104. Give, from memory, the first sense in which death is used, with two illustrative references.
105. Give the second sense in which the word is used, with two references.



106. Give the third sense in which the word is used, with two references.
107. Give the fourth sense in which the word is used, with one reference.
108. Give the fifth sense in which the word is used, with two references.
109. Give the sixth sense in which the word is used, with one reference.
110. Give the seventh sense in which the word is used, with one reference.
111. Give the eighth sense in which the word is used, with one reference.

LESSON LXXVII.

112. In relation to how many classes of human beings are the words election, or choice, used in the Bible?
113. Name the first class.
114. Name the second class.
115. Name the third class.
116. Name the fourth class.
117. Give the fifth relation in which the word is used.
118. Is the relation of God's foreknowledge to His electing grace revealed in Scripture?
119. Is election based on grace or merit?
120. What other three words of Scripture are intimately associated with election?
121. Is election determined by faith or obedience?
122. Give, from memory, the definition of predestination
123. Give, from memory, the definition of the word purpose.
124. Give, from memory, the definition of the word foreknowledge.
125. Is it possible to reconcile, from Scripture, God's sovereign election and man's free will?
126. Give, from memory, the two final definitions of election.

LESSON LXXVIII.

127. What Hebrew word is, in the Old Testament, translated eternal, or everlasting?

128. What Greek words, are in the New Testament, translated eternal, or everlasting?
129. What is the true meaning of **olam**, **aion**, or **aionios**?
130. Does it ever mean "world"?
131. In what passages in the A. V. is it thus mis-translated?
132. What English word should be used in those passages?
133. In how many ways are the words eternal and everlasting used in the New Testament?
134. Give the definition of the words **olam**, **aion** and **aionios**, translated eternal, or everlasting.

LESSON LXXIX.

135. In how many instances does the word faith occur in the Old Testament?
136. In these instances, what is the real meaning of the word?
137. What is the characteristic Old Testament word for faith?
138. How many times does it occur in the Old Testament?
139. Give the first meaning of the Hebrew words translated trust, with two illustrative references.
140. Give the second meaning of the word trust in the Old Testament, with two illustrative references.
141. Give the third meaning of the word trust in the Old Testament, with two illustrative references.
142. What other English word is used to translate the Hebrew word last referred to?
143. Give the fourth meaning of the word trust in the Old Testament, with one illustrative reference.
144. Give the fifth meaning of the word trust in the Old Testament, with one illustrative reference.
145. What Greek word is translated faith, in the New Testament?
146. Give the variant grammatical forms of that word.
147. In what passages in the New Testament should the word "trust" be rendered "hope"?
148. Upon what element of faith does the Scripture put the greatest emphasis? Give three illustrative passages.
149. Is Hebrews xi. 1 a definition of faith?

150. What is the difference between the faith of a young convert and of an instructed believer?
151. Who is the object of saving faith?
152. Give the first, second, third, fourth and fifth definitions of faith.

LESSON LXXX.

153. What two Hebrew words are translated flesh in the Old Testament, with two illustrative references for each word?
154. What Greek word is translated flesh in the New Testament?
155. Give the first definition of the word flesh in Scripture, with two references.
156. Give the second definition of the word flesh in Scripture, with two references.
157. Give the third definition of the word flesh in Scripture, with two references.
158. Give the fourth definition of the word flesh in Scripture, with two references.
159. Give the fifth definition of the word flesh in Scripture, with two references.
160. Give the sixth definition of the word flesh in Scripture, with two references.
161. Give the seventh definition of the word flesh in Scripture, with two references.

LESSON LXXXI.

162. In what passages do the words "old man" occur in the New Testament?
163. How is the meaning of this phrase derived?
164. To what does the expression occurring in Romans vi. relate?
165. To what does the expression occurring in Eph. iv. relate?
166. To what does the expression occurring in Col. iii. relate?
167. Define the expressions "old man" and "new man" in Scripture.

168. State in your own words the distinction between "flesh" in the bad ethical sense, and the "old man."

LESSON LXXXII.

169. Give the three Hebrew words translated forgive, with one illustrative reference for each.
170. What is the fundamental idea in the last two of these words?
171. What is the prominent thought concerning forgiveness in the New Testament?
172. Give the four Greek words translated forgive, or forgiveness, in the New Testament, with one illustrative reference for each.
173. Give the final definition, in the Old Testament and the New Testament, of forgiveness.

LESSON LXXXIII.

174. Give the three Greek words translated "grace" in the New Testament, with their meanings, and one illustrative reference for each.
175. What principle does the New Testament set in contrast to grace?
176. State, from memory, what grace does for the believer.
177. Give, from memory, the five definitions of the word grace, with one illustrative reference for each.

LESSON LXXXIV.

178. What Old Testament words are translated "impute"?
179. What other English word is used to render that Hebrew word?
180. What is the first New Testament Greek word translated "imputed"?
181. What is the second Greek word translated "impute" etc.?
182. What other English word is used to translate that Greek word?

- 183. Give, *from memory*, the two-fold definition of imputation.
- 184. Explain how Philemon 17, 18 illustrates imputation.

LESSON LXXXV.

- 185. What fact unites in Scripture with the truths of justification and righteousness?
- 186. What two Greek words are translated just, or righteous, in the New Testament, with two illustrative references for each?
- 187. What are the six procuring causes, or grounds for justification? Is it the mercy of God which justifies a believing sinner?
- 188. Why was it necessary for our justification that Christ should die?
- 189. Give in your own words, from memory, the reconciliation of James ii. 14-16 with Romans v. 1.
- 190. Give, from memory, the definition of justification.

LESSON LXXXVI.

- 191. How many words are used for kingdom in the Hebrew Scriptures?
- 192. How many in the Greek New Testament?
- 193. What does this indicate?
- 194. What is the primary thought concerning the earthly purpose of the kingdom?
- 195. State in your own words the two termini of kingdom truth.
- 196. Give from memory the general definition of the kingdom.
- 197. What are the three distinctions necessary to observe to avoid confusion in kingdom doctrine—1, 2, 3?
- 198. Under what number of forms is the kingdom unfolded in Scripture?
- 199. State the first form of the kingdom.
- 200. What relation has Saul's reign to the progress of kingdom truth?
- 201. State the second form of the doctrine of the kingdom.

202. State the elements of the Davidic covenant.
203. What condition was attached to the Davidic covenant?
204. Has that condition ever taken effect? If so, how?
205. What is the third form of kingdom doctrine?
206. What account do the prophets give of the person of the King?
207. How do the prophets describe the kingdom?
 - (1) Geographical locality?
 - (2) Character?
 - (3) Events which accompany establishment?
208. Define the expression, "times of the Gentiles."
209. When did that period begin?
210. What is the mark of its continuance?
211. What prophet describes the times of the Gentiles?
212. Does he describe the end of Gentile political domination as coming gradually by conversion, or suddenly, by catastrophe?
213. What is meant by the expression, "the kingdom of heaven is at hand"?
214. In what books of the Bible do we find the fifth phase of kingdom truth?
215. Which of those books is distinctively the kingdom book?
216. State the five-fold order of the fifth phase of kingdom doctrine,—*a, b, c, d, e.*
217. In what chapters of what book are the moral principles of the kingdom announced?
218. What is the sixth phase of kingdom truth?
219. In what chapter of what book is it described?
220. State from memory the central thought of each parable in that chapter.
221. Between what two great events are those parables fulfilled?
222. What other purpose of God is announced in that book?
223. Of whom is the kingdom, in its mystery form, composed?
224. What is the seventh phase of kingdom doctrine?
225. Did the rejection of David's Son bring to defeat the promises of God in the Davidic covenant?
226. Prove from Scripture that that rejection was foreseen.
227. Prove from Scripture that it was always the divine pur-

pose to fulfill the promises to David *after* and not *before* the rejection of His Son.

228. Give, *from memory*, the order of events in the establishment of the kingdom on earth.
229. What two great qualifying words are used of the kingdom?
230. To what book is one of these confined?
231. Define the phrase, "kingdom of God."
232. Does it mean the same thing as kingdom of heaven?
233. Does it mean the same as church?
234. May one be at the same time in the church, the kingdom of heaven, and the kingdom of God?
235. What is the imperative condition of seeing and entering the kingdom of God?
236. How may one enter the kingdom of heaven in its present, or mystery form?
237. Is, *in this present age*, a mere professor in the kingdom of heaven?
238. Is *such* a professor in the true "church which is his body"?
239. Is *such* a professor in the kingdom of God?
240. Define the phrase, "the kingdom of heaven."
241. State, *from memory*, what "the gospel of the kingdom" is.
242. State, *from memory*, what the Gospel of the grace of God is.
243. Which should we teach and preach?
244. Give the order of events as stated in Acts xv. 14-17.
245. Give the order of events in the end of the seventh phase of the kingdom of heaven.

LESSON LXXXVII.

246. What is the Greek word translated "propitiation" in 1 John ii. 2; iv. 10?
247. What is the Greek word translated "propitiation" in Rom. iii. 25?
248. How is that word translated in Heb. ix. 5?
249. Explain in your own words, *from memory*, how the use of that Greek word in Heb. ix. 5 fixes its meaning.

- 250. Explain in your own words what the mercy seat was.
- 251. Explain in your own words what was done to the mercy seat.
- 252. Explain in your own words why the lid of the ark of the testimony was called a "*mercy*" seat.
- 253. Explain in your own words how Christ is to us what the mercy seat was to the Israelite.
- 254. Whom or what did Christ "*propitiate*"?
- 255. Does "*propitiate*" in its New Testament sense mean to *appease*?
- 256. Give, *from memory*, the definition of propitiation.

LESSON LXXXVIII.

- 257. What Hebrew word is translated "*reconcile*," "*reconciliation*"?
- 258. What other English word is invariably used to render that Hebrew word?
- 259. What word should be used in the seven Old Testament passages where "*kaphar*" is rendered "*reconcile*" etc.?
- 260. What Greek word is translated "*reconcile*," "*reconciliation*," etc. in the New Testament?
- 261. What does that word mean?
- 262. Does it ever mean "to bring together two who are at enmity"?
- 263. Does God need reconciling to man?
- 264. Give, *from memory*, the definition of reconciliation.

LESSON LXXXIX.

- 265. Give, *from memory*, Erdman's definition of the Bible.
- 266. What is the usual Old Testament word for "*redeem*," "*redeemer*"?
- 267. What two qualifications must the "*gaal*" have?
- 268. How do these two qualifications meet in the Lord Jesus?
- 269. Give the other Old Testament words for "*redeem*" "*redeemer*," with their meanings.
- 270. What is the first fact concerning redemption?

271. The second?
272. The third?
273. The fourth?
274. Explain, *from memory*, how redemption by blood and redemption by power are explained in Romans.
- NOTE. The student's comprehension of "the redemption by Christ Jesus" will be shown by his memory answer to question 274.
275. What are the meanings of "*agorazo*" as used of redemption?
276. State the meanings of "*exagorazo*" as related to redemption.
277. State the meanings of "*lutroo*" as related to redemption.
278. Explain, in your own words, how an Israelite might become a life-servant.
279. Give, from memory, the definition of redemption.

LESSON XC.

280. What Hebrew words are translated "repent," etc.?
281. What Greek word is translated "repent," etc.?
282. How are we to understand Old Testament statements that God repents?
283. What parable illustrates the real meaning of *metanoia*?
284. Explain in your own words the relation of sorrow and repentance.
285. Did Esau weep over his sale of the birthright?
286. Did he repent?
287. Explain, in your own words, the relation of faith and repentance.
288. Give, from memory, the definition of repentance.

LESSON XCI.

289. Give the different meanings of righteous in the Old Testament, with illustrative reference for each.
290. What is the fundamental idea of the word righteous, or just, when used of the relations of God and man to

constitute the righteousness of an Old Testament saint?

291. Give the different meanings of righteous, etc., in the New Testament, with one illustrative reference for each.
292. Define the expression, the righteousness of God.
293. What is the essential distinction between justification and sanctification?
294. Give the five definitions of the Greek word translated righteousness, in the New Testament, with one illustrative reference for each.

LESSON XCII.

295. Give the different meanings of salvation, in the Old Testament, with one illustrative reference for each.
296. Give the different meanings of salvation, in the New Testament, with one illustrative reference for each.
297. Give the three tenses of salvation, in the Epistles, with one reference for each.
298. State, from memory, the final definition of salvation.

LESSON XCIII.

299. What is the essential meaning of the Hebrew and Greek words translated "sanctify," "sanctification," "holiness"?
300. What city is called the "holy city"?
301. Was that city at that time, or at any time, a sinless city?
302. How, then, could it be called a "holy" city?
303. Were the Corinthians, as described in 1 Corinthians, sinlessly perfect?
304. How, then, could Paul speak of them as "sanctified" (1 Cor. vi. 11) and "holy" (2 Cor. vii. 1), or call them "saints" (1 Cor. i. 2)?
305. Were Euodias and Syntyche (Phil. iv. 2) sinlessly perfect?
306. How then could they be "saints" (Phil. i. 1)?

307. What is the first sense in which a believer in Christ is called "sanctified"?
308. How is the sanctification contemplated in question 307 effected?
309. What is the second sense of "sanctify" or "holy" in the New Testament?
310. In what way is the sanctification contemplated in question 309 effected?
311. What is the third sense of "sanctify" in the New Testament?
312. How is the sanctification contemplated in question 311 effected?
313. When is the sanctification of the believer (in the third sense) completed?
314. Do the Scriptures teach sinless perfection during the earth life?
315. Save Jesus Christ, are any sinlessly perfect people mentioned as living the earth life?
316. What provision does God make for victory over sin?
317. Is the presence of the old nature any excuse for living in sin?
318. Why not?

LESSON XCIV.

319. Give the different meanings of sin, in the Old Testament, with one reference for each.
320. Give the different meanings of sin, sinner, etc., in the New Testament, and one illustrative reference for each.
321. Give the final definitions of the word sin.

LESSON XCV.

322. How many words in the Old Testament are translated "world"?
323. What is the meaning of *erets*?
324. What is the meaning of *cheled*?
325. What is the meaning of *olam*?

326. What New Testament word, also translated "world," bears the same meaning as *olam*?
327. What is the meaning of *tebel*?
328. How many words in the New Testament are translated "world"?
329. State, in your own words, the meaning of *aion*.
330. What is the literal meaning of *kosmos*?
331. In how many ways is *kosmos* (translated "world") used in the New Testament?
332. State, in your own words, from memory, the meaning of *kosmos* (translated "world") when used of the present organized life of humanity.
333. What is the literal meaning of *oikoumenē* (translated "world")?
334. What passage determines the limitations of the *oikoumenē*?
335. State, from a study of all the passages, the future of the *oikoumenē*.
336. How is the *oikoumenē* related to prophecy?
337. What is the literal meaning of *gē*?
338. In what passage is it translated "world"?

SECTION IV.

GOD

SECTION IV.

GOD: FATHER, SON, AND HOLY SPIRIT.

PRELIMINARY REMARKS.

God is revealed in Old Testament Scripture by **His names**, **His acts**, and by the **inspired statements** concerning Him. This revelation is **progressive** and **cumulative**—by which is meant that the personality, character, and attributes of God are gradually unfolded from the simple to the complex. This, it cannot be too often repeated, is the Biblical method of revelation, not alone as concerns the Supreme Being, but also as concerns every part of that revelation. Everywhere and always the divine method is, “First the blade, then the ear, after that the full corn in the ear.”

In harmony with the Biblical method, this section will seek to present a summary of the Biblical testimony concerning God. But since God invariably **acts** under one of His **names**, these two methods of the divine revelation will be considered together.

NOTE. The student will understand that it is the acts of God under His different names which, together with their etymological signification, give to the divine names their distinctive meanings.

Example. El (or Elohim), translated and printed “God,” is the first of the divine names used in Scripture, occurring thirty-four times in Gen. i. 1 to ii. 3. Etymologically the word means “strength” or “the strong One.” The thoughtful student will ask, What acts of God are associated with this name? For answer he will refer to the passages where this name first, and so frequently, occurs, and he finds “God,” the strong One, *creating* the heavens, the earth, and man; and he perceives that the *work* suits the *name*. Only the “strong One” could “create.”

LESSON XCVI.

How the Divine Names are Distinguished in the English Bible.

The names of God, as found in the Hebrew Old Testament Scriptures, are distinguished in the English Authorized Version by different *words* and by the use of different *type*. It is on every account to be regretted that any attempt was made to translate these names. They should have been transliterated merely, and so printed. This the revisers have, hesitatingly, done for one of the divine names—Jehovah.

The student should so commit to memory the Hebrew names as to be able instantly to associate the Hebrew name with its English equivalent; and whatever time may be required to accomplish this must be devoted to this lesson.

The Old Testament Scriptures reveal the being, personality, and attributes of God through nine names, of which three are primary and six secondary, or compound, as follows:—

CLASS.	ENGLISH FORM.	HEBREW EQUIVALENT.
Primary	<div style="display: flex; align-items: center;"> { <div> God LORD Lord </div> </div>	E1, Elah, or Elohim Jehovah Adon or Adonai
Compound (with E1=God)	<div style="display: flex; align-items: center;"> { <div> Almighty God Most High, or most high God everlasting God </div> </div>	E1 Shaddai E1 Elyon E1 Olam
Compound (with Jehovah=LORD)	<div style="display: flex; align-items: center;"> { <div> LORD God LORD GOD LORD of hosts </div> </div>	Jehovah Elohim Adonai Jehovah Jehovah Sabaoth

NOTE. The student will observe how persistently the Trinity is *suggested* by the three times repeated groups of threes. This is not an arbitrary arrangement, but inheres in the Old Testament itself.

LESSON XCVII.

God (Hebrew: El, Elah, Elohim).

I. The primary etymological meaning of the name God (El) is strength, or the strong One. In this sense the word **El** is used again and again in the Scripture of man, and of the false gods. Instances of such use are found in the following passages: Gen. xxxi. 29; Psa. lxxiii. 4; Prov. iii. 27; Ezek. xxxii. 21; Micah ii. 1.

As a name of Deity, God (**El**) is used in Old Testament Scripture about two hundred and twenty-five times, and always in the **primary** sense of the strong, or mighty One.

II. Under the form Elah, etymologically intermediate between El and Elohim (see below), the Deity ("God") is presented more as an object of worship, though the idea of strength is still primary. He is the strong One who is to be worshiped.

NOTE. Any Analytical Concordance, such as Young's, or Strong's, will show the student in what passages the Hebrew form is **El, Elah, or Elohim.**

III. The Hebrew word Elohim, in the Old Testament Scriptures translated and printed God, is a plural noun, or, more accurately, a uni-plural noun. It is not, however, the plural of **El** (which would be **Elim**), but is formed, with **El**, or "strength," as the dominant idea, from the Hebrew word "alah," to swear, to bind oneself by covenant, and so carrying prominently the idea of **faithfulness**. **Elohim** is, therefore, the **strong faithful One**. This is the sense in which Joseph uses the name (Gen. i. 24) "I die: and God (**Elohim**) will surely visit you, and bring you out of this land into the land which he sware to Abraham, to Isaac, and to Jacob." (Gen. xvii. 3-8, etc.)

NOTE. **Elohim** is the usual Hebrew word for God, occurring more than twenty-three hundred times in the Old Testament.

It remains to consider the significance of the plural form of

this name of God. This is, plainly, an *intimation* of the **Trinity**. For, while the Trinity is nowhere expressly *declared* in the Old Testament, it is everywhere *suggested*. The student will note how this plural sense of "God" is developed in the first chapter of the Bible, where God (Elohim) is the only name of Deity: "And God (Elohim) said, Let us make man in our image, after our likeness" (Gen. i. 26); but, lest the unity of the Godhead should be forgotten, and countenance given to the polytheistic notion of "gods many and lords many" (1 Cor. viii. 5), the unity is reasserted in the verse which follows (Gen. i. 27), "So God created man in His own image, in the image of God created He him." The "us" and "our" of verse 26 intimates plurality; the "he" and "him" of verse 27 asserts unity—so perfect is that Scripture which modern criticism relegates to the sphere of myth and allegory.

This uni-plurality is further intimated in such passages as Gen. iii. 22; xi. 7, and Isa. vi. 8. In Eccl. xii. 1; Job xxxv. 10, and Prov. ix. 10 the divine names are plural in the original.

The covenant-making aspect of the name in which God first reveals Himself (God=Elohim), relates primarily not to the divine covenants with *man*, but to the intertheistic covenant before creation *concerning* man, by which the persons of the Godhead mutually bind themselves in man's behalf; a subject full of ineffable mystery, but of which intimations are given in such passages as Titus i. 2, and Heb. vi. 13; and of which the effect is seen in Eph. i. 4; 1 Pet. i. 2, and Rom. viii. 28-31.

But God (Elohim) is also one of the names under which Deity enters into covenant with man. Gen. vi. 13, 18; ix. 9, 17; xvii. 1-8, are examples; and the **faithfulness** of Him who swears by Himself is illustrated by such passages as Gen. viii. 1; xix. 29; xxvi. 24, and xxviii. 13. Hence God (Elohim) is the **trustworthy**, or **faithful** One. 1 Kings viii. 23; 2 Sam. xxiii. 1-5; Ps. xci. 2.

NOTE. The **characteristic** covenant name of Deity in **relation to man** is, however, not God (Elohim), but **LORD** (Jehovah).

IV. **Definition.** "**God**" (El, Elah, Elohim) is that name of Deity which reveals Him as the strong, faithful One, who is one and yet, in some way not precisely defined, more than one; and who is to be trusted, obeyed, and worshiped.

LESSON XCVIII.

LORD (Hebrew: Jehovah).

I. **The primary etymological meaning of the name LORD (Jehovah), formed from the Hebrew, Havah, is, the self-existent One—literally** (as in Ex. iii. 14) **“He that is who He is.”** But Havah signifies also “to become”—that is, to become known, thus pointing to a continuous and increasing self-revelation. Combining these meanings of Havah we arrive at the full etymological meaning of LORD (Jehovah) as **the self-existent One who reveals Himself.**

It is evident, therefore, that the name is, in itself, an advance upon the name God (El, Elah, Elohim), which suggests certain **attributes** of Deity, as strength, etc., rather than His essential **being**. Indeed, save the intimation of Trinity in the plural Elohim, that name reveals nothing of the *mode* of the Divine Being.

The student will note that in the first clear revelation of Himself by the name LORD (Jehovah) He was most careful to indicate His **identity** with God (El, Elah, Elohim), the earlier name. It is not a new Divine Being who is making Himself known, but the same Divine Being under another name. “Thus thou shalt say unto the children of Israel, **I am** hath sent me unto you . . . the God [Elohim] of Abraham, the God [Elohim] of Isaac, and the God [Elohim] of Jacob hath sent me unto you.” Ex. iii. 14, 15.

Since these names have definite meanings, the message to the captivity was equivalent to saying, “The strong plural One of your fathers is also the self-existent, self-revealing One.” As Delitzsch says, “The name means . . . the all-powerful, self-existent One, who is determined by nothing else than His own will.” In other words, not only **power** but **sovereignty** is expressed.

As Jehovah is uniformly printed LORD, it is unnecessary to refer to illustrative passages.

II. But the name LORD (Jehovah) acquires its distinctive meanings as a revelation of Deity, not only by its etymology, but even more amply by its uses in the Old Testament Scriptures.

NOTE. It is significant that the first appearance of this name in Scripture follows the creation of man. It was God who said "Let us make man in our image," etc. (Gen. i. 26), but when man, as recorded in the second chapter of Genesis, is to fill the scene and become dominant over creation, it is the LORD God (Jehovah Elohim) who acts. This clearly indicates a special relation of Deity, in His Jehovah character, to man, and all Scripture, as we shall see, emphasizes this. Indeed, since Gen. ii. reveals that creation is *for* man, there is (Gen. ii. 7) a glance backward at the creation of man to show that Deity there acted plurally—in the twofold character of LORD God.

III. LORD (Jehovah) is distinctively the redemption name of Deity. When sin has entered, and redemption becomes necessary, it is the LORD God who seeks the sinning ones (Gen. iii. 9-13), and who clothes them with "coats of skins" (Gen. iii. 21), a beautiful type of a righteousness provided by the LORD God through sacrifice (Rom. iii. 21, 22). The first distinct revelation of Himself as LORD is in connection with the redemption of His people out of Egypt. Ex. iii. 13-17.

Having, as LORD, this distinctive relation to sin and redemption, emphasis is appropriately laid upon certain attributes which the sin and salvation of man bring into exercise. These are:—

1. *His holiness.* Lev. xi. 44, 45; xix. 1, 2; xx. 26; Hab. i. 12, 13.

2. *The LORD, the holy One, of necessity hates and judges sin.* Deut. xxxii. 35-42; Gen. vi. 5-7; Psa. xi. 4-6; lxvi. 18; Ex. xxxiv. 6, 7.

3. *The LORD loves and saves sinners, but always righteously.* Gen. iii. 21; viii. 20, 21; Ex. xii. 12, 13; Lev. xvi. 2, 3; Isa. liii. 5, 6, 10. Such a thought as salvation by the LORD apart from that sacrifice which is at once a confession of sin; an identification of the sinner with his offering as dying in and with it (Rom. vi. 6); thus vindicating the holiness and public justice of the LORD, is unknown to Scripture.

4. *As thus in redemptive relation to man, the LORD has seven*

compound names which reveal Him as meeting every need of man from his lost state to the end. These compound names are:—

(1) Jehovah-jireh, “the LORD will provide.” Gen. xxii. 13, 14. This does not mean that the LORD will provide for our needs. That is true, but a far deeper truth is taught here. Jehovah has just “provided” the substitutional sacrifice which saves Isaac alive; and Abraham’s faith grasps the universal truth that Jehovah-jireh will provide “the Lamb of God that taketh away the sin of the world.” The whole doctrine of vicarious atonement is in Jehovah-jireh. True, faith argues with Paul in Rom. viii. 32, that He who “provides” so great a gift will not withhold lesser things needful to His saved ones, but the primary reference is to salvation.

(2) Jehovah-rapha, “the LORD that healeth.” Ex. xv. 26. That this refers to physical healing the context shows. This is not the place to enter upon the subject of divine healing. Suffice it to say that, incontestably, the Scriptures are full of instances of physical healing by divine power.

(3) Jehovah-nissi, “the LORD our banner.” Ex. xvii. 8-15. The name is interpreted by the context. Israel had been in battle and had come off victorious because of Jehovah’s answer to the holding up of Moses’ hands in intercession. The particular enemy here was Amalek, a type of the flesh, and the conflict that day in Rephidim stands for the conflict of Gal. v. 17—the war of the Spirit against the flesh. Victory is due to divine help, not to any resource in self. “And it came to pass that when Moses held up his hand, that Israel prevailed.” Ex. xvii. 11. It is the truth of Heb. xii. 1, 2, “Looking unto Jesus” in the conflicts of the pilgrim pathway; and of Gal. v. 16, “walking in the Spirit,” when the conflict is with self.

(4) Jehovah-shalom, “the LORD our peace,” or “the LORD send peace.” Jud. vi. 24. Here, also, the context beautifully opens the significance of the name. Almost the whole ministry of Jehovah finds expression and illustration in this chapter. (a) The LORD (the holy One) hates and judges sin, verses 1-5; (b) the LORD loves and saves sinners, verses 7-18; but only through acceptable sacrifice, verses 19-21; and thus peace is made between the LORD and the Israel who began the

chapter by doing "evil in the sight of the LORD," verse 1. See, also, Rom. v. 1; Eph. ii. 14; Col. i. 20.

(5) Jehovah-rā-ah, "the LORD, my shepherd." Psal. xxiii. 1. The entire twenty-third Psalm is an exposition of the shepherd name of Jehovah. In Psalm xxii. we see the LORD making peace by the blood of the cross; in Psalm xxiii. the LORD is caring for His own who are in the world, who have received peace from Jehovah-shalom. The **good** Shepherd gives His life for the sheep (John x. 11) in Psalm xxii; in Psalm xxiii. the **great** Shepherd, "brought again from the dead through the blood of the everlasting covenant" (Heb. xiii. 20), protects and keeps the sheep; and soon the **chief** Shepherd shall appear to give the faithful sheep crowns of glory (1 Pet. v. 2-4). Thus the rā-ah name of the LORD covers the past, present, and future work of Jehovah. As sinful, the sheep were purchased by the blood of the LORD, our Shepherd; as weak, ignorant, and needy, the sheep are fed, rested, comforted, led, defended, and assured by the LORD, our Shepherd; as servants they are to be rewarded by the LORD, our Shepherd.

(6) Jehovah-tsidkenu, "the LORD our righteousness." Jer. xxiii. 6. This name of the Lord occurs in a prophecy concerning the future restoration and conversion of Israel. *Then* Israel will hail Him as Jehovah-tsidkenu—"the LORD our righteousness." That was precisely what the Jews refused to do at His first advent. Then "they, being ignorant of God's righteousness, and going about to establish their own righteousness," would not submit themselves unto the righteousness of God. Rom. x. 3. A beautiful illustration of a Jew flinging away his own righteousness that he might be clothed with Christ, the righteousness of God, is seen in the case of Paul. Phil. iii. 4-9. See Section III., "Righteousness."

(7) Jehovah-shammah, "the LORD is present." Ezek. xlvi. 35. This revelation forms the climax of Ezekiel's glowing description of Palestine and Jerusalem under the millennial reign of Messiah. The very name of the city will be "the LORD is there." It is the equivalent of Joel iii. 21, "The LORD that dwelleth in Zion," and is that name of the LORD (Jehovah) which signifies His abiding **presence** with His

people. See Ex. xxxiii. 14, 15; 1 Chr. xvi. 27, 33; Psa. xvi. 11; xcvi. 5; Matt. xxviii. 20; Heb. xiii. 5.

It is thus we are taught how perfectly the Jehovah character of Deity meets every conceivable need of His people, and so how perfectly He is their Redeemer.

IV. **LORD (Jehovah) is also the distinctive name of Deity as in covenant with Israel.** In the giving of the Law we read: "And Moses went up unto God [Elohim], and the LORD [Jehovah] called unto him out of the mountain," etc. (Ex. xix. 3); "And God [Elohim] spake all these words, saying, I am the LORD thy God," etc. (Ex. xx. 1, 2). It is under His Jehovah name that God promises the new covenant to Israel, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel," etc. Jer. xxxi. 31-34. More than one hundred passages refer to the LORD in His office of the **covenant** LORD of the ancient people.

LESSON XCIX.

Lord (Hebrew: Adon, Adonai).

I. **The primary etymological meaning of Adon, Adonai, is Master, and it is applied in the Old Testament Scriptures both to Deity and to man.** The latter instances are distinguished in the English version by the omission of the capital. See, *e. g.*, Gen. xxiii. 6; xxxii. 4; Num. xii. 11; Ruth ii. 13, etc. Whether used of Deity or of man the primary signification of the name is, Master.

As applied to man, the word is constantly used of **two relationships**: that of master and servant, and that of husband and wife. Gen. xxiv. 9, 10, 12, may illustrate the former; Gen. xviii. 12 the latter. Both these relationships exist between Christ and the believer (John xiii. 13; 2 Cor. xi. 2, 3), and each implies a reciprocal obligation.

II. The Lord (Adonai) as the Master of our service.

1. *Two classes of servants are mentioned in Scripture, hired servants and purchased servants.* Singularly enough, the former are invariably spoken of as inferior to the latter. The humility of the repentant prodigal is indicated by his petition, "Make me as one of thy hired servants" (Luke xv. 19), but it is no hired servant who is commanded to "bring forth the best robe," etc. It is beautiful to see that our Lord, when He "took upon Him the form of a servant," appropriated the type of the one who for love's sake became a perpetual servant. Compare Ex. xxi. 5; Psa. xl. 6-8; Heb. x. 5-9. And this is the believer's attitude. Bought with a price, he says: "I love my master I will not go out free." Ex. xxi. 5. The Lord in grace says: "I call you not servants, but friends" (John xv. 15); but the believer answers with Paul, "a slave (Greek *doulos*) of Jesus Christ" (Rom. i. 1).

2. *Two principles inhere in this relation:—*

a. The Master's right to implicit obedience. John xiii. 13; Matt. xxiii. 10; Luke vi. 46.

b. The servant's right to direction in service. Isa. vi. 8-11 affords an instance in point. In the preceding verses the prophet has seen the Lord (Adonai), "high and lifted up," in His character of LORD of hosts (Jehovah sabaoth, which see). The vision has brought him to that self-knowledge and self-judgment which are ever the result of the vision of the glory (compare Job xlii. 5, 6; Dan. x. 4-8; Rev. i. 17); and in his self-judgment he has found cleansing from the LORD. All this, as we have seen in our study of the Jehovah name, is appropriate to a sinner in the presence of the LORD, since it is He who has to do with human redemption. But then the name changes to Lord (Adonai) for now (verses 8-11) the prophet has to do with the *service* of his Master. So, appropriately, he hears "the voice of the Lord [Adonai] saying, Whom shall I send, and who will go for us?" (verse 8). The servant answers his Lord, "Here am I; send me." When it is a question of dealing with Isaiah's *sin* it is the LORD who speaks; when it is a question of Isaiah's *service* it is the Lord who speaks.

Incidentally, we have here a wonderful lesson in right preparation for service. The "woe" of the self-judging servant; the "lo!" of the LORD's cleansing; the "go" of Adonai, the Master of our service.

Clear distinction in the use of the divine names is further illustrated in Ex. iv. 10-12. Moses feels his weakness and incompetency, and, "Moses said unto the LORD, O my Lord [Adonai], I am not eloquent," etc. Since *service* is in question Moses (appropriately) addresses his LORD as Lord. But now *power* is in question and it is not the Lord, but the LORD who answers (referring to creation power) "And the LORD said unto him, Who hath made man's mouth? . . . now therefore go and I will be with thy mouth."

The same distinction appears in Josh. vii. 8-11. "O Lord [Adonai], what shall I say when Israel turneth their backs?" etc. But it is the LORD who answers, for "Israel hath sinned," etc.

In short, the Old Testament reveals Deity as Adonai, "Master," in relation to His people in their capacity of servants.

NOTE. The relation of the Lord (Adonai) to the church as His bride, will be developed in subsequent lessons on the revelation of God in the New Testament.

LESSON C.

Almighty God (Hebrew: El Shaddai):

I. The etymological signification of Almighty God (El Shaddai) is both interesting and touching. God (El) signifies "strong," or the "strong One," as we have already seen. The interest centers upon the qualifying word, Shaddai, which is formed from the Hebrew word "shad," the breast, but which in the Scriptures is the word invariably used for a

woman's breast. Instances of such use may be seen in Gen. xlix. 25; Job iii. 12; Psa. xxii. 9; Song i. 13; iv. 5; vii. 3, 7, 8; viii. 1, 8, 10; Isa. xxviii. 9; Ezek. xvi. 7, and many other passages.

Shaddai therefore means, primarily, "the breasted." The secondary meanings at once become evident: God is "Shaddai" because He is the Nourisher, the Strength-giver. He pours Himself into believing and yielded lives. And not only so, He is the Satisfier. As a fretful, unsatisfied babe is not only strengthened and nourished from the mother's breast, but also is quieted, rested, satisfied, so El Shaddai is that name of God which sets Him forth as Strength-giver and Satisfier of His people.

It is on every account to be regretted that "Shaddai" was translated "Almighty." The primary name El or Elohim sufficiently signifies almightiness. "All-sufficient" would far better express both the Hebrew meaning and the characteristic use of the name in Scripture. Parkhurst (Lexicon) defines: "Shaddai, one of the Divine titles, meaning 'the Pourer, or Shedder-forth,' that is, of blessings, temporal and spiritual." The almightiness is of the breasts, not of the sword. El Shaddai's relation to the life of His child is that of Enricher. He is "El," the strong One, "Shaddai," the breasted One; together, "the strong, sufficient One who gives."

II. Primarily, then, Almighty God (El Shaddai) gives fruitfulness. This is nowhere better illustrated than in the first occurrence of the name, Gen. xvii. 1-8: "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God [El Shaddai] I will multiply thee exceedingly."

In sign of his own powerlessness, Abram falls on his face, and over him God, who has just revealed Himself as "the Pourer-forth," utters seven great, unconditional "I will's." It is El Shaddai who will make helpless Abram (whose very name He changes) "a father of many nations," "exceedingly fruitful," etc.

To the same purport is the use of the name in Gen. xxviii. 3, 4. Isaac is sending Jacob to Padan-aram and his parental blessing is, "And God Almighty bless thee, and make thee

fruitful, and multiply thee," etc. See, also, Gen. xxxv. 10, 11; xlix. 25.

III. **As connected with His office as giver of fruitfulness, Almighty God (El Shaddai) chastens His people.** The moral connection of chastening with fruit-bearing is brought out by our Lord in John xv. 2, "Every branch that beareth fruit, He purgeth [or "pruneth"] it, that it may bring forth more fruit." See, also, Heb. xii. 10.

This function of El Shaddai is shown in Ruth i. 20: "And she said unto them, Call me not Naomi, call me Mara: for the Almighty [El Shaddai] hath dealt very bitterly with me." Naomi was a very fruitful branch, but she went away from the place of the Israelite's blessing into Moab, and there El Shaddai's hand fell upon her in chastisement.

This is why Almighty is the characteristic name of God in Job, occurring thirty-one times in that book. The patriarch was a good man, but too conscious of his goodness (see chapter xxix.), and the hand of El Shaddai falls upon him, not in *judgment* but in "*purging*, that he might bring forth more fruit." "Behold, happy is the man whom God [El] correcteth: therefore, despise not thou the chastening of the Almighty [Shaddai]." But note what follows: "He bindeth up His hands make whole He shall deliver in famine He shall redeem thee from death"; and all the other glorious and wonderful enrichments of El Shaddai which follow His chastening. It thus appears that Almighty God (El Shaddai) deals with the sins and faults of His people by way of **correction** rather than, as in His character of LORD, by way of **judgment**. "If ye endure chastening, God dealeth with you as with sons." Heb. xii. 7. "When we are judged we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. xi. 32.

LESSON CI.

Most High, or most high God (Hebrew: El Elyon).

I. "**Elyon**" means, simply, "**Highest.**" In considering the Biblical meaning of this name of Deity, etymology can give no further help. All that is *distinctive* in "Most High," or "most high God" we must gather from the use of the name in the Scriptures.

II. **The first revelation of this name indicates at once the distinctive meanings which ever after the name preserves.**

Abram, returning from his victorious conflict with the confederated kings (Gen. xiv. 1-17), is met by "Melchizedek, king of Salem . . . the priest of the most high God" (El Elyon), who blesses Abram in the name of El Elyon "possessor of heaven and earth." This revelation seems to have produced a remarkable impression upon the patriarch. Not only did he at once give Melchizedek "tithes of all" the spoil of the battle, but when the king of Sodom offered that spoil to Abram, his answer was: "I have lift up mine hand unto the LORD, the most high God [El Elyon], **the possessor of heaven and earth**, that I will not take from a thread even to a shoe-latchet," etc. Gen. xiv. 18-23.

The student will note (1) that the LORD is known to a **Gentile** king by the name most high God; (2) that a **Gentile** is His priest, and (3) that his distinctive **character** as most high God is "possessor of heaven and earth."

Appropriately to the Gentile knowledge of God by His name Most High, we read that "the Most High divided to the nations [*i. e.*, Gentiles] their inheritance, when he separated the sons of Adam," etc. Deut. xxxii. 8. As "possessor of heaven and earth" it was distinctively the work of the Most High to distribute the earth amongst the nations according to whatever principle pleased Him.

To the same purport is the use of the name in Daniel, the book of Gentile prophecy. Nebuchadnezzar, restored in mind, "blessed the Most High" before whom "all the inhabitants of the earth are reputed as nothing." Dan. iv. 34, 35.

III. As "possessor of heaven and earth" the most high God has and exercises authority in both spheres. Dan. iv. 35.

1. *The heavenly authority of El Elyon.* Dan. iv. 37; Isa. xiv. 13, 14 (the crime of Satan).

2. *The earthly authority of El Elyon.* Psal. xci. 9-12; Deut. xxxii. 8; Psal. ix. 2-5; xlvii. 2-4; lvi. 2, 3; lxxxii. 6, 8; lxxxiii. 6, 7, 16-18; 2 Sam. xxii. 14, 15; Psal. xxi. 7; Dan. v. 18.

It is interesting, as illustrating the divine accuracy of Scripture, to see that the association of believers with Messiah in rule over the coming kingdom is in their character of "saints of the Most High." Dan. vii. 18, 22-27.

NOTE. In Dan. iii. 26; iv. 17, 24, 25, 34; v. 18, 21; vii. 25, the Chaldaic form of El Elyon, *illai*, is used.

LESSON CII.

Everlasting God (Hebrew: El Olam).

I. The Hebrew Olam is used in Scripture (1) of secret or hidden things; e. g., Lev. v. 2; 2 Kings iv. 27; Psal. x. 1; **(2) of an indefinite time or age; e. g.,** Lev. xxv. 32, "at any time"; Josh. xxiv. 2, "in old time." Hence the word is used to express the eternal duration of the being of God: Psal. xc. 2, "From everlasting to everlasting." The word is, therefore, the Hebrew synonym of the Greek *aion*, age or dispensation. See Section III., "Eternal." See, also, Job viii. 8, "former age [olam]."

II. **The ideas, therefore, of things kept secret, and of indefinite duration, combine in this word.** Both ideas inhere in the doctrine of the dispensations or ages. They are amongst the "mysteries" of God. Eph. i. 9, 10; iii. 2-6; Matt. xiii. 11. The "everlasting God" (El Olam) is, therefore, that name of Deity in virtue of which He is the God of the mystery of the ages or dispensations. Accordingly, an appropriate use of this name is found in Psa. xc. 2, 4. As the "everlasting" One, "a thousand years in His sight are but as yesterday when it is past" (compare 2 Pet. iii. 8), for El Olam is God of the ages; and of "the everlasting God" it is fitly said, "There is no searching of His understanding" (Isa. xl. 28), for He is El Olam, the God of secret things.

LESSON CIII.

LORD God (Hebrew: Jehovah Elohim).

I. **For the etymology of these names of Deity the student will refer to Lessons LXXXVII. and LXXXVIII.** Combined, the distinctive significations of each name are brought together.

II. **LORD God is used *distinctively*:—**

1. *Of the relation of Deity to man (a) as Creator* (Gen. ii. 7-15; (b) *as morally in authority over man* (Gen. ii. 16, 17); (c) *as creating and governing the earthly relationships of man* (Gen. ii. 18-24; iii. 16-19, 22-24); and (d) *as redeeming man* (Gen. iii. 8-15, 21).

2. *Of the relation of Deity to Israel.* Gen. xxiv. 7; xxviii. 13; Ex. iii. 15, 18; iv. 5; v. 1; vii. 6, etc.; Deut. i. 11, 21; iv. 1; vi. 3; xii. 1, etc.; Josh. vii. 13, 19, 20; x. 40, 42; Jud. ii. 12; 1 Sam. ii. 30; 1 Kings i. 48; 2 Kings ix. 6; x. 31; 1 Chr. xxii. 19; 2 Chr. i. 9; Ezra i. 3; Isa. xxi. 17, etc. See, also, "LORD God of hosts."

LESSON CIV.

Lord GOD (Hebrew, Adonai Jehovah).

I. For the etymology of these names of Deity the student will refer to Lessons LXXXVIII. and LXXXIX.

II. When used distinctively, this compound name, while gathering into one the special meanings of each, will be found to emphasize the Adonai rather than the Jehovah character of Deity. The following passages may suffice to illustrate this: Gen. xv. 2, 8; Deut. iii. 24; ix. 26; Josh. vii. 7; Jud. vi. 22; xvi. 28; 2 Sam. vii. 18, 19, 20, 28, 29; 1 Kings ii. 26; Psa. lxix. 6; lxxi. 5; Isa. vii. 7.

LESSON CV.

LORD of Hosts (Hebrew, Jehovah Sabaoth).

I. The student has learned the distinctive meanings of Jehovah. Sabaoth means, simply, host, or hosts, but with especial reference to warfare or service.

II. In use, the two ideas are united: Jehovah is LORD of warrior hosts. It is the name, therefore, of Jehovah in manifestation of power. "The LORD of hosts, he is the King of glory" (Psa. xxiv. 10); and, accordingly, in Old Testament Scripture this name is revealed in the time of Israel's need. It is never found in the Pentateuch, nor in Joshua or Judges, and occurs but rarely in the Psalms. It is the prophets, speaking as they did in the time of Israel's utter failure, division and approaching captivity, who oftenest use this name. Jeremiah, the prophet of tears, uses the name about eighty

times. Haggai, in two chapters, uses the name fourteen times; Zechariah in fourteen chapters calls upon the LORD of hosts about fifty times; in Malachi the name occurs about twenty-five times. All this is most significant. When the waters roar, the mountains shake, the heathen rage and the kingdoms are moved, the Psalmist twice comforts his heart with the assurance "the LORD of hosts is with us" (Psa. xlv. 7, 11). The meanings and uses of this name may be thus summarized:—

1. *The "hosts" are heavenly.* Primarily the angels are meant, but the name gathers into itself the idea of *all* divine or heavenly power as available for the need of God's people. Gen. xxxii. 1, 2; Isa. vi. 1-5; 1 Kings xxii. 19; 2 Kings xix. 31, 35; Luke ii. 13-15.

2. *In use this is the distinctive name of Deity for Israel's help and comfort in the time of her division and failure:* 1 Kings xxii. 19-22; 2 Kings xix. 21-33; Isa. i. 9; viii. 11-14; ix. 13-19; x. 24-27; xxxi. 4, 5; Hag. ii. 4; Mal. iii. 16, 17.

3. *In a very real sense it may be said that wherever the "heavenly host" of angels, or even one angel, is revealed as interfering in man's behalf, there the LORD of hosts is doing His beneficent work.*

LESSON CVI.

The Old Testament Revelation of God by His Attributes.

I. The Scriptures of the Old Testament constantly attribute to God certain characteristics or qualities, and these reveal to us the true being of Him whose attributes these are.

II. These qualities, attributed as they are to Deity by all of His names, prove the unity of the Godhead, since, under whatever name He may be acting, He is the same being.

1. *The following are the qualities attributed to Deity under His names of God, LORD, and Lord:—*

Holy—Josh. xxiv. 19; Lev. xx. 26; Isa. x. 17. **Just**—Deut. xxxii. 4; Zeph. iii. 5. **Good**—Psa. lii. 1; xxv. 8; lxxxvi. 5. **Righteous**—Psa. vii. 9; Ex. ix. 27; Dan. ix. 16. **Truth**—Deut. xxxii. 4; Psa. xci. 4; lvii. 10. **Pure**—Job iv. 17; Psa. xviii. 26. **Jealous**—Ex. xx. 5; Deut. xxix. 20. **Compassionate**—Psa. lxxviii. 38; cxi. 4; lxxxvi. 15. **Merciful**—Deut. iv. 31; Ex. xxxiv. 6. **Gracious**—Jonah iv. 2; Ex. xxii. 27; Psa. lxxxvi. 15. **Longsuffering**—Psa. lxxxvi. 15; Jer. xv. 15. **Mighty**—Gen. xlix. 24; Deut. vii. 21; Isa. i. 24. **Angry**—Num. xxii. 22; Ex. iv. 14; Lam. ii. 1, 3. **Able**—Dan. iii. 17. **Terrible**—Psa. lxvi. 3, 5; Deut. vii. 21. **Great**—Deut. x. 17; Psa. xcvi. 4; Dan. ix. 4. **Faithful**—Deut. vii. 9. **Glorious**—Psa. lxxvi. 4; Ex. xv. 11; Psa. viii. 1. **Perfect**—Job xxxvii. 16. **Excellent**—Deut. xxxiii. 26; Ex. xv. 7; Psa. viii. 1. **Life**—Psa. xxxvi. 9. **Wisdom**—Job xii. 16; Psa. cxxxvi. 5. **Strong**—Job ix. 19; Jer. i. 34. **Majestic**—Psa. xlv. 3, 4; xxi. 5. **Honorable**—Psa. civ. 1; cxlv. 5. **Beautiful**—Psa. xxvii. 4; xc. 17. **Sanctified**—Isa. v. 16. **Peace**—Isa. ix. 6. **A consuming fire**—Deut. iv. 24. **Knowledge**—1 Sam. ii. 3; Job xxxvi. 4. **Eternal**—Deut. xxxiii. 27; Psa. ciii. 17. **Recompensing**—Jer. li. 56; Deut. xxxii. 35. **Order**—Ezra vii. 26; Psa. xix. 7. **Kindness**—1 Sam. xx. 14; 2 Sam. ix. 3. **Vengeance**—Psa. xciv. 1; Jer. i. 15, 28. **Lovingkindness**—Psa. cxxxviii. 2. **Reverend**—Psa. cxi. 9. **Powerful**—Psa. xxix. 4. **Dreadful**—Dan. ix. 4.

2. The qualities distinctively attributed to Deity under His name “most high God” (LORD most high) are: **Terrible**—Psa. xlvii. 2; and **Great**—Psa. xlvii. 2.

SUMMARY OF THE OLD TESTAMENT REVELATION OF DEITY.

1. The Old Testament Scriptures reveal the existence of a Supreme Being, the Creator of the universe and of man, the Source of all life and of all intelligence, who is to be worshiped and served by men and angels. This Supreme Being is One, but, in some sense not clearly revealed, a unity in plurality. This is shown by the plural name, Elohim, by the use of the plural pronoun in the interrelations of Deity as evi-

denced in Gen. i. 26; iii. 22; Psa. cx. 1; and Isa. vi. 8. That this plurality is really a Trinity is intimated in the three primary names of Deity, and in the threefold ascription of the seraphims in Isa. vi. 3. That the interrelation of Deity is that of Father and Son is directly asserted in Psa. ii. 7 (with Heb. i. 5); and the Spirit is distinctly recognized in His personality, and to Him are ascribed all the divine attributes (*e. g.*, Gen. i. 2; Num. xi. 25; xxiv. 2; Jud. iii. 10; vi. 34; xi. 29; xiii. 25; xiv. 6, 19; xv. 14; 2 Sam. xxiii. 2; Job xxvi. 13; xxxiii. 4; Psa. cvi. 33; cxxxix. 7; Isa. xl. 7; lix. 19; lxiii. 10).

2. The future incarnation is **intimated** in the theophanies, or appearances of God in human form (*e. g.*, Gen. xviii. 1, 13, 17-22; xxxii. 24-30); and distinctly **predicted** in the promises connected with the Davidic covenant (*e. g.*, Isa. vii. 13, 14; ix. 6, 7; Jer. xxiii. 5, 6).

3. The revelation of Deity in the New Testament so illuminates the Old Testament that the latter is seen to be, from Genesis to Malachi, a revelation of the coming Christ. In promise, covenant, type, and prophecy, the Old Testament points forward to Him. By His names the Supreme Being is revealed as answering to every possible need of man. His revelation to man is one of authority and of redemption. He requires righteousness from man, but saves the unrighteous; and in His redemptive dealings with man all His attributes are brought into manifestation.

LESSON CVII.

The New Testament Revelation of Deity.

The dominant, all illuminating fact concerning God in the New Testament is His incarnation in Jesus Christ, and the full revelation of His triune Being. The distinctive and final New Testament name (not *names*) of God is, Father, Son and Holy Spirit (Matt. xxviii. 19).

NOTE. The distinctive Old Testament names of Deity are not perpetuated in the New Testament; but the New Testament quotations from the Old Testament show that (1), they all merge into the names "God" (Greek, *Theos*), and "Lord" (Greek, *Kurios*); and (2), that in Jesus of Nazareth the God of the Old Testament is incarnate by all of His distinctive Old Testament names.

It is essential to remember that the Old Testament names of Deity are not names of **persons** (as Father, Son, and Holy Spirit), but names of a **person**, the Deity. In some passages, *e. g.* Psa. ii. 2 with Acts iv. 26, 27, the names seem equivalent to Father and Son, but in a vast number of other Old Testament passages no such distinction can be made between Jehovah (LORD) and Adonai (Lord); and it remains true that while the Trinity is fully allowed for in the Old Testament, the **persons** of the Trinity are not distinguished by name in such a way that it may be said that by any one of these names the Father or the Son is **invariably** meant. It is barely possible that Most High indicates the Father (Matt. vi. 9, 10).

LESSON CVIII.

The Fatherhood of God.

I. **The New Testament reveals God as Father in a two-fold way:—**

1. *God is the Father of our Lord Jesus Christ.* This relation, in some sense not clearly explained, is fundamental in the divine Being and always existed (John xvii. 5; Heb. i. 5-12). In His humanity also, as conceived by the Holy Spirit in the womb of the Virgin, our Lord is "the Son of God" (Luke i. 35).

2. *God is revealed as the Father of all who, from among men, believe on the Lord Jesus Christ.* (John i. 12, 13; iii 3-7; 1 Pet. i. 23; Gal. iii. 26).

NOTE. The current teaching concerning the "universal fatherhood of God" is without scriptural foundation. Acts xvii. 28, 29, which quotes with

approval the statement of a Greek poet (Aratus) that "we are also His offspring," is in explanation and illustration of the preceding assertion of the apostle that God "hath made of one blood all nations of men," and refers to **creation**, as verse 24 proves. That man, by creation, is the "offspring" of God is, therefore, most true. When "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life," He made a creature so infinitely above the beasts that he could be and was God's "offspring," made in His own image. But "fatherhood" is vastly more in Scripture than creationhood. It implies **unity** (not "likeness," Gen. i. 26); oneness of **nature** and **life** in the child. The divine "likeness," though greatly marred and defaced, survives in all men, for all have a moral nature, and are triune, "spirit, soul, and body" (1 Thess. v. 23); but the natural man is alienated from the life of God, and therefore has not, as some say, "a spark of divinity" remaining in him (Eph. iv. 18; 1 John v. 12). It is only the regenerate to whom the New Testament doctrine of the Fatherhood applies. *These* are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13).

LESSON CIX.

The Revelation of God in Christ.

The full name of the adorable Second Person of the Trinity is Lord Jesus Christ. The first is His **divine** name (as will presently appear), the second His **human** name, the third His **official** name. He was always the Lord (Kurios) Heb. i. 10; in His incarnation as the Babe of Bethlehem He became Jesus (Matt. i. 21; ii. 1); at His anointing with the Holy Spirit (Luke iii. 21, 22) He became the "Christ," or Messiah, though as Son of David He was born to Messianic rights (Matt. i. 1; Luke ii. 11).

I. The Deity of the Lord Jesus Christ, or His name of Lord.

1. *All the Old Testament names of God are merged in the Lord Jesus Christ.*

(1) This appears, generally, from the fact that the primary names of God in the Old Testament, Elohim, Jehovah, and Adonai, are all rendered in the New Testament by the Greek *Kurios*; and *Kurios*, translated "Lord," is uniformly the divine

name of Jesus in the New Testament (Matt. i. 23 with Isa. vii. 14; Matt. iv. 7 with Deut. vi. 16; and Mark v. 19 with Psal. lxvi. 16; and Psal. cx. 1 with Matt. xxii. 42-45). The use of that name for and by (John xiii. 13, 14) Jesus is, therefore, the direct ascription to Him, and assumption by Him, of the full essence of Deity.

(2) But the New Testament not only generally renders the Old Testament primary names of God by the New Testament word which expresses His deity, but "the ineffable name," Jehovah—the name which the Jews would not pronounce—is especially represented in the New Testament by *Kurios*; and Jesus directly appropriated to Himself the very words in which Jehovah defined His being. Ex. iii. 14 with John viii. 58; xviii. 5, 6. The statement: "Before Abraham was I am" means infinitely more than a claim to priority of existence over Abraham. There was a time when Abraham was not. If our Lord, as the older Unitarians claim, was a created Being, however far in the past that creation might be placed, His word would have been: "Before Abraham was, I was." But "I Am" implies, as all Hebraists agree, eternal self-existence; and our Lord's use of the name was not only an assertion of His Deity, but of His **identity** with Jehovah. Let it be repeated—this by no means proves that Jehovah is the Second Person of the Trinity, for Jehovah is not a name of a Person of the Trinity, but a name of the Trinity. When Jesus appropriated the name, I Am, it was simply another way of saying what the Spirit by Paul asserts in Col. ii. 9: "For in Him dwelleth all the fulness of the Godhead bodily." See John x. 30; xiv. 7-10.

NOTE. The student will bear in mind that while Scripture does not explain the mystery of the Trinity, enough is revealed to permit us to say that though in **action** the three Persons are separately revealed (*e. g.*, Luke iii. 21, 22), they are ever one in **being**. This may be illustrated in part by human experience, for man is also triune—spirit, soul, and body. While we cannot always distinguish between the action of spirit and soul, we easily distinguish between the action of spirit (or mind) and body. The mind is often active while the body is absolutely at rest, and yet spirit, soul and body remain one.

Augustine profoundly remarks: "The Father is not the Trinity, nor the Son the Trinity, nor the Spirit the Trinity;

but whenever each is singly spoken of, then they are not spoken of as three, in the plural number, but One, the Trinity itself."

2. *The Lord Jesus received human worship.* Matt. xiv. 33; xxviii. 9; John xx. 28, 29.

3. *He forgave sins.* Mark ii. 5-7; Luke vii. 48-50.

4. *He displayed omnipotent power.* Luke viii. 24; ix. 16, 17; John ii. 9; vi. 19.

5. *He displayed omniscience.* John xi. 11-14 (Jesus was more than sixty miles away); Mark ii. 6-8.

6. *He asserted His omnipresence.* John iii. 13.

7. *The New Testament Scriptures assert the Deity of the Lord Jesus,* John i. 1-4, 14; Matt. xxviii. 19; Rom. i. 3, 4; Col. i. 15-17; ii. 9; Heb. i. 1-13, etc.

II. The Humanity of the Lord Jesus Christ, or His Name of Jesus.

It is of the utmost importance to hold clearly, and in Scriptural proportion, the truth of the divine-human personality of the Lord Jesus Christ. All fundamental heresies can be traced to error at this point. He is very God and very man.

The humanity of Jesus Christ is shown:—

1. *By His human birth and growth.* Luke ii. 7, 12, 40.

2. *By His human body.* Heb. ii. 14; John iv. 6; xix. 34; Luke xxiv. 39, 50, 51; Acts i. 11. He partook of flesh and blood; was physically weary by Jacob's well; from His pierced side there came out blood. He came from the grave with a human body, went into heaven with a human body, and will come again with a human body.

3. *By His possession of a human soul.* John xii. 27.

4. *By His possession of a human spirit.* Luke ii. 40; xxiii. 46.

NOTE. It remains to guard the doctrine of the humanity of the Lord Jesus from a common but blasphemous misstatement, and to indicate what light the Scriptures give upon the purpose of the incarnation.

(1) The deadly error referred to is that the Lord God in "becoming flesh" (John i. 14; Phil. ii. 7) assumed "flesh" in the ethical sense (see Section III., "Flesh") of taking upon Him the fallen Adamic humanity. Though "the son of David, the son of Abraham" (Matt. i. 1), as born of a virgin

of the Abrahamic-Davidic stock, His conception in the womb of that virgin was the direct act of the Creator Spirit (Matt. i. 18-23; Luke i. 30-35); and He came forth "the last Adam . . . a life-giving spirit," as distinguished from "the first man Adam . . . a living soul." The earth, in other words, has seen two sinless men—the first man Adam, from his creation as a living soul to the moment of his sin; the last Adam is a life-giving Spirit from the moment of His conception to all eternity. Up to the cross sin was neither in Him nor upon Him; on the cross He "bore our sins in His own body on the tree" (1 Pet. ii. 24), but there was no taint of sin in His holy nature. As having a sinless, unfallen nature, there was one respect (and but one) in which His temptations were unlike ours: He was "in all points tempted like as we are—sin apart." Heb. iv. 15. Of that temptation described by James, "But every man is tempted when he is drawn away of his own lust" (Jas. i. 14), our sinless Lord knew absolutely nothing.

(2) The declared objects of the incarnation were:—

(a) To reveal the invisible God. John i. 18; xiv. 9; Heb. i. 1-3.

(b) To provide an offering for our sins. 1 Pet. ii. 24; Matt. xxvi. 28; Heb. x. 5, 8-10; 1 John i. 7.

(c) To give the redeemed a High Priest. Heb. ii. 17; iv. 15.

(d) To show believers how to live. 1 John ii. 6; 1 Pet. ii. 21.

(e) To fulfill the Davidic covenant. Isa. xi. 1, 10; Jer. xxiii. 5, 6; Luke i. 32, 33; Acts ii. 29-31.

III. The Messiahship of the Lord Jesus Christ, or His name of Christ.

Christ is the official name of the Lord Jesus. In itself the word, both in its Hebrew form and in the Greek means simply, the anointed one. In Scripture history three offices are conferred by the ceremony of anointing; those, namely, of Prophet, Priest and King. Ex. xxx. 30; Heb. iv. 14-16; 1 Sam. xv. 1; Luke i. 31-33; 1 Kings xix. 16; Luke iv. 17-21. All these offices belong to the Lord Jesus as the Christ, or Anointed, of God.

1. *The prophetic office of the Lord Jesus Christ.* Deut. xviii. 15, 18, 19; Acts iii. 22, 23; vii. 37.

NOTE. The student will remember (Sect. II., Part 4, p. 124) that the prophetic office in Israel was not, primarily, to predict the future. The prophet was a voice for God, divinely raised up, usually in some crisis of the nation's declension and backsliding, whose message was, first of all, to the Israel of his own time. The predictive element of the prophet's ministry came into exercise when it became evident that the nation would not heed the divine warnings and exhortations. Isa. vii. 1-14 affords a striking illustration of this order. The first exhortation ends with verse 9. Then (verses 10, 11) the Prophet exhorts the King to seek a sign for the encouragement of his faith. Upon his refusal, which marks his utter unbelief and obduracy, the Prophet bursts into the remarkable prediction of Immanuel (verses 13, 14).

Such was also the order of our Lord's prophetic ministry. He appeared amongst the people as a new and mighty voice for God, and He authenticated His ministry by mighty works. The burden of his message was, "the kingdom of heaven is at hand" (Matt. iv. 17; x. 5-7, etc.); but this message involved such explanation of the spiritual and moral bases of the kingdom of heaven as are contained in the Sermon on the Mount, and the Parables of the Kingdom. Upon the rejection of the message, as in Old Testament prophecy, the strictly predictive element of the Christ's prophetic ministry comes into prominence. These predictions, partly direct (as in *e. g.* Matt. xxiv; Luke xxi.), and partly parabolic (as in Matt. xiii. and xxv.), have to do chiefly with the second coming, and with the intervening events. Further, an exceedingly important part of our Lord's prophetic ministry has to do with the future state.

2. *The priestly office of the Lord Jesus Christ.* Heb. iii. 1, iv. 14-16; v. 1-11; vi. 20; vii. 1 to viii. 6; ix. 6-15.

Following the analogy of the typical priesthood, the Christ in His priestly office takes the place of High Priest in a hierarchy wherein every believer is a priest. As High Priest, therefore, the Lord Jesus takes the place in respect to the "greater and more perfect tabernacle, not made with hands" (Heb. ix. 11), which Aaron held in God's worldly sanctuary (Heb. ix. 1-9), and every typical analogy may fearlessly be pressed for the comfort of the saints of this dispensation.

Like Aaron, He was "taken from among men" (Heb. v. 1; ii. 17), and "ordained for men in things pertaining to God"

(Heb. v. 1). Like Aaron, His ministry was twofold (1) to "offer both gifts and sacrifices for sins" (Heb. v. 1; viii. 3); and (2) to "have compassion on the ignorant, and on them that are out of the way" (Heb. v. 2). It is the sin of man which makes His sacrifice necessary, and the ignorance and infirmity of the saints which make necessary His compassionate intercession (Heb. v. 1, 2; ii. 17, 18; iv. 15; vii. 25).

The vital distinctions between the Aaronic high priesthood and the High Priesthood of Christ are many and important.

(1) Though after the **pattern** of the Aaronic high priesthood, our Lord holds the high priestly office after the **order** of Melchizedek. This phrase is fully explained in Heb. vii.

(a) The typical personage, Melchizedek (Gen. xiv. 18-20), has no recorded beginning, no ending of days, and so is fitted to typify a Priest who in His exalted Person is the Son of God (Heb. vii. 1-3).

(b) As the typical Melchizedek has (so far as appears from Scripture) no "end of life," he is fitted to be the type of One who "ever liveth," and therefore has "an unchangeable priesthood." Heb. vii. 1-3, 16, 17, 23, 24.

(c) In His work as High Priest, Christ follows the Aaronic pattern (Heb. ix. 11-14), but with the immense difference that the Aaronic sacrifices "could never take away sins" (Heb. x. 4), and that in Aaron's atonement work "remembrance was again made of sins every year" (Heb. x. 3), whereas Christ's sacrifice of Himself obtains "eternal redemption" for us "once for all" (Heb. ix. 12; x. 10, 12, 14). Furthermore, in the interval between the death of one Aaronic high priest and the consecration of his successor, there was no high priest to "have compassion on the ignorant" in intercession, whereas Christ, "because He continueth ever, hath an unchangeable priesthood," and "ever liveth to make intercession." Heb. vii. 24, 25.

(2) And yet again the Melchizedek high priesthood of Christ differs from the Aaronic in that to the former is attributed the mediatorship of the new covenant, while no such function pertained to the Aaronic high priesthood. A mediator, in the Scriptural sense, is one that effects either (1) a reconciliation between two who are estranged, and this Christ

does through His sacrificial death (Heb. ix. 15; 1 Tim. ii. 5); or (2) one who effects a compact or covenant (Gal. iii. 19, 20). Both senses of the word meet in Christ's high priestly mediatorship. Heb. viii. 4-6; ix. 11-15; xii. 24. The new covenant is one of oblivion of sins and of perfect assurance, and into this covenant God may righteously enter, because the death of Christ has completely satisfied the divine justice in respect of the believer's sins.

The **model** of the high priestly intercession of Christ is John xvii., and His present high priestly work has for its **object** the saints of this dispensation. John xvii. 9; Heb. vii. 25.

But the Melchizedek ministry of our Lord will not have its *public* manifestation till the kingdom age has been brought in. This appears from Psa. cx., the order of which is (1) the session of the risen Adonai out of Zion (verse 2; Isa. ii. 1-3; Jer. viii. 19; Joel iii. 16, 17; Rom. xi. 26, 27); (2) the willingness of Adonai's people (verse 3); (3) the Melchizedek priesthood of Adonai publicly declared.

The entire course of the Melchizedek priesthood, therefore, is past, present, future. Past, in the high priestly offering of Himself without spot to God (Heb. ix. 11-14); present, in His unceasing intercession (Heb. vii. 25; Rom. viii. 34); future, in His manifestation in behalf of Israel (as above, Psa. cx., etc.).

NOTE. The notion that our Lord's Melchizedek priesthood is wholly future is unscriptural, and arises from a most singular misconception of Heb. viii. 4: "For if He were on earth, He should not be a priest, seeing that there are priests," etc. The preceding verse affirms that it is "of necessity" that Christ, as High Priest, should "have somewhat also to offer," and Heb. ix. 14, 25, 26 affirm that He offered Himself—surely a high priestly function, since the reference is to the day of atonement, when on'y the high priest officiated. But Heb. viii. 4 and vii. 13, 14 exclude Christ absolutely from the **Aaronic** priestly functions. He was, is, and forever will be a Priest after the order of Melchisedek, and in no other order; and He began His high priestly ministry in the "sacrifice of Himself." Heb. ix. 26.

3. *The kingly office of the Lord Jesus Christ.*

The Kingship of Christ is one of His human rights as heir of David under the Davidic covenant. He was born a King. Matt. ii. 1, 2; 2 Sam. vii. 8-16. The student will note that,

while Solomon is undoubtedly meant in verse 13, the covenant goes far beyond Solomon in verse 16. This also appears from the confirmations of the Davidic covenant. *Psa.* lxxxix. 3, 4, 29-36; cxxxii. 11; *Isa.* vii. 14; ix. 6, 7; xi. 10-12; *Jer.* xxiii. 5-8; *Ezek.* xxxvii. 22-28; *Hos.* iii. 4, 5; *Luke* i. 30-33.

The Biblical order in the manifestation of the Kingship of Christ is as follows:—

- (1) Birth of the King in Bethlehem according to Micah. *Micah* v. 2; *Matt.* ii. 1-6.
- (2) The King announced. *Isa.* xl. 3; *Matt.* iii. 1-3.
- (3) The King anointed. *Matt.* iii. 16.
- (4) The King preaching, teaching and working. *Matt.* iv. 7 to xxvi. 75; *John* i. 29 to xvii. 26.
- (5) The King rejected and slain. *Matt.* xxvii.
- (6) The King risen from the dead and ascended on high. *Matt.* xxviii. *Luke* xxiv. *Acts* i. 1-9.
- (7) The King to come again and set up His Messianic and Davidic kingdom. *Matt.* xxiv. 29, 30, 37-50; xxv. 1-46; *Acts* ii. 29-32; xv. 16; *Amos* ix. 11-15; *Rev.* xx. 4-7; *1 Cor.* xv. 24-28.

IV. The Relationships of the Lord Jesus Christ.

1. *His Relationships in Person and Work, to God.*

- (1) He is the Son of God. *Isa.* ix. 6; *Luke* i. 35; iii. 22.
- (2) He is the Equal of God. *Zech.* xiii. 7; *John* i. 1; *Phil.* ii. 6.
- (3) He was the Servant of God. *Isa.* xlii. 1-4; *Zech.* iii. 8; *Isa.* liii. 11; *Matt.* xii. 17-19; *Zech.* xiii. 7; *John* x. 11.
- (4) He is the Lamb of God. *Isa.* liii. 7; *John* i. 29; *1 Pet* i. 19.

2. *His relations to Israel.*

- (1) Prophet. *Deut.* xviii. 15-19; *Acts* vii. 37.
- (2) Priest. *Psa.* cx. 2-4.
- (3) King. *Matt.* ii. 2.

3. *His relations to the church.*

- (1) Foundation. *1 Cor.* iii. 10, 11; *Matt.* xvi. 18.
- (2) Bridegroom. *2 Cor.* xi. 2; *Eph.* v. 25-32.
- (3) Head. *Eph.* i. 22, 23; *Col.* i. 18.

LESSON CX.

The Doctrine of the Holy Spirit.

I. The Personality and Deity of the Holy Spirit.

That the Holy Spirit is a Divine Person appears from so many passages of Scripture that a complete demonstration would require the citation of every text which refers to him. It will suffice to present illustrative passages.

1. *The Holy Spirit is a Person, not an influence, or emanation.*

(1) The same words, implying personality, are used of Him in Scripture which are used of other persons. Two well-known passages sufficiently illustrate this truth: John xiv. 16, 17, 26. Here our Lord speaks of the Spirit as "another comforter," and applies to him the same personal pronouns which He uses of the Father. "I will pray the Father, and He shall give you another comforter, that he may abide with you forever." The personal pronoun "he" and "him" are used of the Spirit six times in these three verses. To the same purport is John xvi. 7, 8, 13-15.

(2) Human beings are said to perform actions toward the Spirit which imperatively imply that He is a Person. Isa. lxiii. 10; Matt. xii. 31; Eph. iv. 30; Heb. x. 29.

(3) The Holy Spirit is said to perform actions which would be impossible to a mere influence or emanation. John iii. 6; John xiv. 26; Acts viii. 29; x. 19; xiii. 2; xvi. 6, 7; Rom. viii. 26, R. V. The student will perceive the absurdity of attributing such acts to an impersonal force.

2. *The Holy Spirit is a Divine Person; in the proper sense, Deity.*

(1) He is called God. Compare Isa. vi. 8, 9, with Acts xxviii. 25, 26; Jer. xxxi. 31-34, with Heb. x. 15. Also, 2 Cor. iii. 18, R. V.; Acts v. 3, 4. "Why hath Satan filled thine

heart to lie to the Holy Ghost? thou hast lied unto God."

(2) The Scriptures ascribe to the Holy Spirit the attributes of God—omniscience, omnipotence, holiness. *Psa.* cxxxix. 7-10; *Gen.* i. 2; *Job* xxvi. 13; *1 Cor.* ii. 9-11; *Heb.* ix. 14.

(3) He is represented as performing works possible only to Deity.

All of the last preceding passages prove this truth. See, also, *Job.* xxxiii. 4; *Psa.* civ. 30; *1 Cor.* vi. 11; *2 Pet.* i. 21; *Acts* i. 16; *Luke* xii. 11, 12; *Acts* xx. 28; *1 Cor.* xii. 8-11.

3. *The Holy Spirit Before Pentecost.*

(1) In the Old Testament the Holy Spirit is revealed as present in the world, associated in the creation (*Gen.* i. 2; *Job* xxvi. 13); striving with men (*Gen.* vi. 3); enlightening (*Job* xxxii. 8; *Prov.* xx. 27); enduing with skill (*Ex.* xxxi. 2-5); giving physical vigor (*Jud.* xiv. 6); and in various ways empowering the servants of God (*Ex.* xxviii. 3; xxxv. 21, 31; *Num.* xi. 25-29; *Jud.* xi. 29; *2 Sam.* xxiii. 2).

The student will note that all of the Old Testament manifestations of the Spirit were according to His free and sovereign action. No way was revealed by which *any* Israelite might have the Holy Spirit. The Old Testament had only a promise that at some future time the Spirit should be poured out upon all flesh. *Joel* ii. 28. The fulfillment of that promise did not begin till Pentecost. *Acts* ii. 16-18.

(2) In the Gospels the Holy Spirit is revealed in three ways: (a) In connection with Christ, who was conceived by the Holy Spirit (*Luke* i. 35); baptized by Him (*Luke* iii. 21, 22); walked in Him (*Luke* iv. 14); and worked by Him (*Matt.* xii. 28). (b) The repeated promise was given to the disciples that they, too, should receive the Spirit as indwelling (*John* xiv. 17; compare *John* xx. 22) and baptizing them (*Luke* iii. 16; xxiv. 49; *Acts* i. 5, 8). (c) Pending the fulfillment of this twofold promise, it was revealed by our Lord that even before Pentecost they might ask the Father and He would give them the Holy Spirit (*Luke* xi. 13). That none of them had faith so to ask and receive appears from the unspirituality of the disciples (with the possible exception of Mary of Beth-

any, Mark xiv. 8), and from the fact that Jesus must say, "I will pray the Father, and He shall give," etc. (John xiv. 16).

4. *The Holy Spirit Given at Pentecost.*

Pentecost marked, not the first appearance of the Holy Spirit in the world, as we have seen, but His advent in a new relation—that, namely, to the work which Christ had finished on the cross.

Regeneration was not a new work (John iii. 5 with Luke xiii. 28), nor gifts of the Spirit a new manifestation of His power (Num. xi. 25-29; 1 Sam. x. 10; 2 Sam. xxiii. 1, 2). What was new in the Spirit's work at and since Pentecost was His relation to the church as the Body of Christ, and to believers as sons of God. This will be presently explained.

5. *The Holy Spirit and believing Jews, at and after Pentecost.*

It should be remembered that the disciples upon whom the Spirit came at Pentecost were all Jewish Christians, and that this remained true until the conversion of Cornelius and his household (Acts x. 44-48), the first Gentile Christians. From Pentecost till the opening of the door to the Gentiles in the house of Cornelius, the Holy Spirit was given to Jewish Christians only through the mediation of the apostles, and usually at some interval of time after conversion (*e. g.*, Acts viii. 12-17; ix. 17). But, from the events of Acts x. 44-48 and onward, the Holy Spirit both indwells and baptizes believers in the moment of conversion.

6. *The Holy Spirit and the Body of Christ.*

The student, in his study of the Epistles, has become familiar with the truth that one of the great relationships of the church is that of the body of Christ.

(1) The body of Christ is formed by the Holy Spirit, beginning from Pentecost, baptizing believers. Eph. i. 22, 23; 1 Cor. xii. 12, 13, R. V.

NOTE. The believer *is* baptized with the Holy Spirit. The Epistles never direct the believer to "seek" the baptism with the Spirit.

(2) The Holy Spirit endues the members of the body of Christ with definite gifts for ministry. 1 Cor. xii. 7-28; Eph iv. 11.

The purpose of these ministry gifts is the building up of that body "unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv. 12, 13.

The student will note (a) the definition of gift, 1 Cor. xii. 7. A "gift" is a "manifestation of the Spirit" in and through the believer for a definite purpose. It is not the believer using the Spirit, nor "power" given the believer to use; but it is the Spirit manifesting (*i. e.*, showing, revealing) Himself in using the believer to do a specific service. The gifts, or manifestations, of the Spirit are as follows: Apostles, prophets, evangelists, pastors, teachers, miracles, healings, helps, governments, tongues, wisdom, knowledge. 1 Cor. xii. 8-10, 28; Eph. iv. 8-13. (b) Gift (or Spirit manifestation) is for every member of the body of Christ. 1 Cor. xii. 7, 11. (c) These gifts (or manifestations of the Spirit) are sovereignly bestowed. 1 Cor. xii. 11, 18. See Section II., Part 6, p. 380. (d) Every local church whose work and worship are so ordered that the sovereignty of the Lord's administration (1 Cor. xii. 5) and the Spirit's sway (1 Cor. xii. 4) are unhindered, will "come behind in no gift" (1 Cor. i. 7). Every ministry gift will be present in every such assembly. Romanism destroys this freedom by priestly assumption; Protestantism by putting all ministry into the hands of one man, the minister. (e) The risen Lord appoints the ministry of apostles, prophets, evangelists, pastors and teachers with reference to the whole body of Christ: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph iv. 11); the "some" meaning people in some localities or local churches. And all this to the end that "we all" may "come into the unity of the faith . . . unto a perfect man." Eph. iv. 13. The truth being that in the divine purpose the especial gifts mentioned are to be so subject to the will of the risen Christ that He can "give" them here and there as needed, to the end that the whole body may be equally edified and nourished till all are brought into the unity of the faith (the revealed truth), and the body of Christ.

is made complete. It is needless to point out how completely this wonderful purpose is brought to naught by modern ideas and practices concerning ministry. Not only is there no humbleness to take the gift allotted in the sovereign will of the Spirit according to 1 Cor. xii., but neither is there any recognition of the right of the risen Christ to send His prophets, evangelists, pastors and teachers where He will. The longest continuous ministry recorded in the New Testament was of three years' duration (Acts xx. 31), and even that ministry was not shut up to the church at Ephesus, but "almost throughout all Asia" (Acts xix. 26). The modern notion of a "settled" pastor without liberty to minister elsewhere is wholly foreign to Scripture, and subversive of the sovereignty of Christ over gifts.

7. *The Holy Spirit and the individual believer in this dispensation.*

In respect to his service the individual believer is viewed only in his relation to the body of Christ. As such, he has a definite place in the body. He is an eye, ear, foot, etc. 1 Cor. xii. 14-27. But as a son of God he maintains that individuality which differentiates him from all other human beings. His personal problems, difficulties, infirmities, inherited tendencies, and peculiar temptations remain. In every part of his personal life as a Christian the Holy Spirit has definite and suited offices.

(1) The Holy Spirit indwells every believer during this dispensation. 1 Cor. vi. 19; Rom. viii. 9, 15; Gal. iv. 6.

There is no such thing as a believer who has not received the Holy Spirit. The possession of the Spirit is not an after obtainment subsequent to conversion, but is the instantaneous gift to one who believes in Jesus Christ. Eph. i. 13, R. V.: "Having believed, ye were sealed." The Greek is even stronger: "upon believing, ye were sealed."

It is also grossly unbiblical to speak of grieving "away" the Spirit. Under the law the Spirit might be withdrawn (Psa. li. 11; 1 Sam. xvi. 14), but the believer is "sealed unto the day of redemption," *i. e.*, resurrection, Rom. viii. 11, 23 (Eph. i. 13; iv. 30; John xiv. 16). This, then, is the first fact for

the faith of the believer to rest upon—he has the Spirit, who will never leave him.

The offices of the Holy Spirit as indwelling the believer are numerous, and only the more vital and important can be referred to; the student's own industry must supply the rest. One rule will infallibly guide him. The indwelling Spirit has to do with the personal and inner life of the believer; as the Spirit bestowing gifts, and baptizing the believer into the body of Christ has to do with his life of service. The more important of the offices of the indwelling Spirit are:—

(2) The Spirit as indwelling the believer is the Spirit of sonship. Rom. viii. 14-17; Gal. iv. 1-7. (See Section III., "Adoption.")

The student will note three facts: (a) The Old Testament knows nothing of the Spirit as the Spirit of sonship. Some sense of childship seems to have been dimly revealed to some Old Testament saints (Psa. xxvii. 10; lxviii. 5; lxxxix. 26; Isa. lxiii. 16; lxiv. 8; Mal. i. 6), but childship and sonship are not identical ideas in Scripture. (b) The child of Old Testament ages was an infant (*νηπιον*, Gal. iv. 1, 3, Greek), *i. e.*, a child under age; not a *υιον*—"son," *i. e.*, an adult child (Gal. iv. 5). (c) All believers during the present, or church, age are not only children (*τεκνια*), but sons (*υιοι*).

(3) The Spirit as indwelling the believer gives victory over the self life. Rom. viii. 2; Gal. v. 16, 17; Rom. viii. 13.

What the apostle could not do by self effort under the law in Rom. vii., he finds accomplished in him by the indwelling Spirit in Rom. viii. (see especially verses 2 and 4). So, in Galatians, all the "works of the flesh" are inoperative. But the mere fact of the presence of the Spirit does not give the deliverance to the saint, any more than the fact of the death of Christ gives salvation to the sinner. There is, in both cases, a point of personal responsibility. The sinner must believe, the saint must yield (John iii. 16; Rom. vi. 13, 16; Gal. v. 16. To "walk in the Spirit" is to live in yieldedness to Him).

(4) The Spirit as indwelling the believer is the spring of his joy, the power of his prayer, the means of his access in worship. Rom. xiv. 17; viii. 26, 27; Eph. vi. 18; ii. 18.

(5) The Spirit as indwelling the believer is his Sanctifier. 2 Thess. ii. 13; 1 Pet. i. 2. The method is stated in Eph. v. 26; John xvii. 17; water being everywhere a symbol of the Spirit. The method of sanctification is, therefore, the application of revealed truth to heart and conscience by the indwelling Spirit.

8. *The believer's filling with the Spirit.*

(1) The Epistles distinguish the indwelling of the Spirit from the filling with the Spirit. Compare Eph. i. 13; ii. 18, with v. 18. The very believers who were assured of the possession of the Spirit are exhorted to be filled with Him. **Every** believer, therefore, **has** the Spirit; **not** every believer is **filled** with Him.

The **importance** of the filling may be seen by reference to such passages as Acts ii. 4; iv. 8; vi. 3; vii. 55; xi. 24, and the context following Eph. v. 18, which describes the blessing of the Spirit-filled man in the possession of a singing heart, a thankful heart, and an humble heart. In the Scriptures all power and blessing depend upon being filled with the Spirit.

(2) The **conditions** of the filling are:—

(a) The believer must consent to the "putting away" of all things in the life which "grieve" (literally "make sorrowful") the Spirit. Some of these are enumerated in Eph. iv. 30, 31. Speaking generally, any unholy thought or action allowed in the life grieve the sensitive and infinitely Holy Spirit. He will "put away" every such thing if the believer will "let" Him.

(b) The believer must cease to "quench the Spirit." The Spirit is quenched when, in anything, he is resisted. He is seeking to sanctify and to use us. When we say "no" to His effort to remove a defilement, or to His impulse to do anything, or to go anywhere, we "quench" Him.

(c) The believer who would be filled with the Spirit must comply with Christ's threefold direction in John vii. 37—"thirst," "come," "drink." To thirst is to definitely desire; to come is to go to the Lord Jesus (not the Father, as during our Lord's earth life, Luke xi. 13), whose alone and exalted office it now is to dispense the Holy Spirit (vii. 37; Acts i. 5; ii. 33); to drink is to receive by faith.

9. *While the baptism with the Spirit is never repeated, for by it every believer is united to the body of Christ (1 Cor. xii. 12, 13), the filling must be constantly renewed.*

Eph. v. 18 is, literally, "be getting filled with the Spirit." The very disciples who were "filled with the Holy Spirit" on the day of Pentecost" (Acts ii. 4), were again "filled" at a subsequent time (Acts iv. 31).

If we summarize, then, the doctrine of God in the New Testament, we see (1) that the crowning and supreme revelation of Deity in Scripture is as a Triune Being whose name is Father, Son and Holy Spirit. (2) That the Son is named Lord Jesus Christ, and is the perfect Revealer of the Father in His life, and the Redeemer and Saviour through His death and resurrection. As such, the Old Testament revelations of God as Elohim, Jehovah, and Adonai meet in Him. (3) That the Holy Spirit, variously active in the Old Testament ages is, in the present, or church, age, distinctively the Spirit who forms the body of Christ by His baptism; perfects believers by His indwelling; and gives them power and blessing by His infilling.

As in the Old Testament, so in the New, God, by whatever name He may be revealed, is the alone Author of blessing, the alone Object of worship, the alone Lord of Life.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen."

EXAMINATION.

SECTION IV.

GOD.

Before beginning this examination read Instructions to Students, page 4.

1. State from memory three means by which God is revealed in the Old Testament.
2. Why may two of these revelations be considered together?
3. What is it that gives the divine names their distinctive meanings?
4. Give an example to illustrate the last question.
5. How are the names of God distinguished in the English version?

6. How many names of God occur in the Old Testament?
7. How are these divided?
8. What is the primary meaning of the word God?
9. What is the distinctive meaning of the form "Elah"?
10. How is the Hebrew word "Elohim" printed in the English Scriptures?
11. What kind of a noun is "Elohim"?
12. What two words are combined to form the word "Elohim"?
13. Give the definition of the word "Elohim."
14. What is the significance of the plural form of the "Elohim" name of God?
15. Is the Trinity anywhere expressly declared in the Old Testament?
16. Cite from memory a passage which shows the plural meaning of Elohim.
16. Cite from memory a passage to show that, though plural, Elohim is the name of one God.
18. Cite from memory two other passages from Scripture to show that plurality in the Divine Being is intimated.
19. State what actions are attributed to God under His name Elohim.
20. Give the final definition of the name God.
21. What is the second primary name of Deity?
22. From what Hebrew word is it formed?
23. What is its literal meaning?
24. State from memory the full etymological meaning of the name Jehovah.
25. Why is the name LORD an advance in meaning upon the name God?
26. How do we know that LORD is not a different being from God?
27. Give from memory Delitzsch's definition of God.
28. In what other way beside its etymology does the name LORD acquire its distinctive meaning?
29. Why do we say that LORD is the redemption name of Deity?
30. Give the three characteristics of LORD in relation to His redemption work.

31. Give the seven compound names of LORD from memory.
32. Give from memory the meaning of the first compound name of LORD.
33. Give from memory the meaning of the second compound name of LORD.
34. Give from memory the meaning of the third compound name of LORD.
35. Give from memory the meaning of the fourth compound name of LORD.
36. Give from memory the meaning of the fifth compound name of LORD.
37. Give from memory the meaning of the sixth compound name of LORD.
38. Give from memory the meaning of the seventh compound name of LORD.
39. In what sense is LORD the distinctive name of Deity as connected with Israel?
40. What is the third primary name of Deity in the Old Testament?
41. What is the primary meaning of Adonai?
42. In what two relationships is the word Adonai used of man?
43. Give from memory Scripture references to prove that these relationships exist between Christ and the believer.
44. What two classes of servants are mentioned in Scripture?
45. By what ceremonial did a Hebrew become a perpetual servant?
46. In what class did our Lord take His place?
47. To which class does the believer belong?
48. What two principles inhere in the relation of master and servant?
49. Give illustrations of both from Scripture.
50. What is the first compound name of Deity with El or Elohim?
51. Give from memory the etymological derivation of Shaddai.
52. What is the primary meaning of Shaddai?
53. What are the secondary meanings of Shaddai?

54. State the final definition of the compound name El Shaddai.
55. Give illustrations of the use of this name.
56. What is the second compound name of Deity and how is it formed?
57. What is the meaning of Elyon?
58. What distinctive meanings does the use of the name give it?
59. Give references to prove the truth of the last answer.
60. Give passages to show the heavenly authority of the Most High.
61. Give passages to show the earthly authority of the Most High.
62. Give the third compound name of Deity.
63. In what two ways is the Hebrew word Olam used in Scripture?
64. Give references to prove the last answer.
65. What is the Greek synonym of the Hebrew Olam?
66. What two ideas combine in the word Olam?
67. Explain why those ideas combine in that word.
68. Give the fourth compound name of Deity.
69. What is the distinctive significance of this name?
70. Give references to prove the last answer.
71. What is the fifth compound name of Deity?
72. When used distinctively, what idea is emphasized by this name?
73. Give passages to prove the last answer.
74. What is the sixth compound name of Deity?
75. What is the meaning of Sabaoth?
76. When used distinctively, what does this name signify?
77. How many times does this name occur in the Pentateuch?
78. To what sphere do the "hosts" belong?
79. What is meant by the "attributes" of God?
80. How do the attributes of God in the Old Testament prove the unity of the Divine being?
81. State from memory, with explanatory reference, the qualities attributed to Deity, under His primary names.

82. What quality is distinctively attributed to Almighty God?
83. What quality is attributed to most high God?
84. Give in your own words, without reference to the lesson, a summary of the Old Testament revelation of Deity.
85. What is the dominant fact concerning God in the New Testament?
86. What is the final New Testament name of God?
87. Do the distinctive Old Testament names of Deity reappear in the New Testament?
88. What are the two Greek words for Deity in the New Testament?
89. How does it appear that these refer to the same Being mentioned by different words in the Old Testament?
90. Are the Old Testament names of Deity names of persons?
91. Does the Old Testament distinguish the persons of the Trinity by name?
92. In what two ways does the New Testament reveal the Fatherhood of God?
93. Explain the difference between the "offspring" of God and "children" of God.
94. What is the difference between fatherhood and creation-hood?
95. To whom, then, beside Christ, does the New Testament doctrine of the Fatherhood of God belong?
96. What is the full name of the second person of the Trinity?
97. What is the significance of the first name?
98. What is the significance of the second name?
99. What is the significance of the third name?
100. What is the first proof of the Deity of the Lord Jesus Christ?
101. What is the second proof of His Deity?
102. What is the third proof of His Deity?
103. What is the fourth proof of His Deity?
104. What is the fifth proof of His Deity?
105. What is the sixth proof of His Deity?
106. What is the seventh proof of His Deity?
107. What is the eighth proof of His Deity?

108. What is the first proof of the humanity of the Lord Jesus Christ?
109. What is the second proof of His humanity?
110. What is the third proof of His humanity?
111. Show from Scripture that in becoming human, Jesus Christ did not partake of the indwelling sin of humanity.
112. What was the first object of the incarnation?
113. What was the second object of the incarnation?
114. What was the third object of the incarnation?
115. What was the fourth object of the incarnation?
116. What was the fifth object of the incarnation?
117. What does the word Christ, or Messiah, mean?
118. What offices are conferred in Scripture by the ceremony of anointing?
119. How many of these offices belong to the Lord Jesus Christ?
120. Give an outline of our Lord's prophetic ministry.
121. Give Scriptures to prove that the office of high priest belongs to the Lord Jesus Christ.
122. How is the new hierarchy, of which Christ is High Priest, formed?
123. In what respect is Aaron a type of Christ as High Priest?
124. After what order is Christ a High Priest?
125. Explain what is meant by the "order of Melchizedek."
126. What does the Scriptures mean by "a mediator"?
127. Was Aaron, as high priest, a mediator?
128. Is Christ, as High Priest, a Mediator?
129. What does His mediatorship effect?
130. How is the Melchizedek priesthood of Christ related to past, present and future?
131. Upon what ground does Christ possess *kingly* rights?
132. State, from memory, the biblical order in the manifestation of the kingship of Christ.
133. In what way is the Lord Jesus Christ related to God?
134. In what way is the Lord Jesus Christ related to Israel?
135. In what way is He related to the church?
136. What is the first proof that the Holy Spirit is a Person and not an influence?

137. What is the second proof of His personality?
138. What is the third proof of His personality?
139. What is the first proof of His Deity?
140. What is the second proof of His Deity?
141. What is the third proof of His Deity?
142. Give, from memory, an historical account of the Holy Spirit before Pentecost.
143. What was the new relation of the Holy Spirit at and since Pentecost?
144. State the relation of the Holy Spirit to believing Jews, between Pentecost and the conversion of Cornelius?
145. State the relation of the Holy Spirit to the body of Christ.
146. How is the body of Christ formed?
147. Is it biblical to direct believers to "seek" the baptism of the Holy Spirit?
148. What is the purpose of the gifts of the Holy Spirit?
149. Define the word "gift."
150. Enumerate, from memory, the gifts of the Spirit.
151. What members of the body of Christ possess gifts?
152. Upon what principle are gifts bestowed?
153. What is the distinction between "gift" in 1 Cor. xii. and Eph. iv.?
154. What is the purpose of the ministry of gifts?
155. How do modern ideas and practices concerning ministry interfere with the divine purpose?
156. What is the first fact concerning the Holy Spirit in the individual believer?
157. Is it biblical to speak of grieving "away" the Spirit?
158. What is the first important office of the indwelling Spirit?
159. What is the second important office of the indwelling Spirit?
160. What is the third important office of the indwelling Spirit?
161. What is the fourth important office of the indwelling Spirit?
162. State the distinction between *having* the Spirit and being *filled* with the Spirit.

163. Give passages to show the importance of being filled with the Spirit.
164. Give the three conditions of being filled with the Spirit.
165. Is it biblical to speak of new baptisms with the Spirit?
166. Give, from memory, three points in the summary of the doctrine of God in the New Testament.

SECTION V.

THE SAINTS.

LESSON CXI.

The Scriptural Doctrine of the Natural Man.

I. MAN BEFORE THE FIRST SIN.

1. **The Biblical account of the origin of man** is sublimely brief and simple. In Gen. i. 26-30 we are given the **general** account of the creation of man and of his status with reference to the other creations of God upon the earth; in Gen. ii. 7, 18-25 is given us the **particular** account of the same event. This is often the method of revelation (*e. g.*, the flood: Gen. vi. 1-8 gives the general account; Gen. vi. 9—vii. 24 the detailed or particular account). In all this the “higher” folly of apostate scholarship can see but two traditions, clumsily joined together—another verification of 1 Cor. i. 19-25; ii. 14.

2. **The revealed facts concerning the origin of man** are:—

(1) *Man was created not evolved.* This is (*a*) explicitly affirmed in Gen. i. 26-30; ii. 7. (*b*) Christ deliberately confirms the Mosaic account. Matt. xix. 4; Mark x. 6. (*c*) What even Huxley called “an enormous gulf, a divergence practically infinite,” between the lowest man and the nearest beast confirms the Biblical account of an immediate creation. (*d*) The unquestioned dominion of even the lowest orders of humans over the highest orders of beasts marks man off from possible bestial origin. (*e*) There is in even the highest of the beasts no faintest trace of that religious nature which is found in the very lowest humans. (*f*) The progress of science and discovery has done absolutely nothing to bridge that “enormous gulf.” No being has been found intermediate between the human and the bestial creation.

(2) *Unfallen man was an “image” and “likeness” of the triune God.* Gen. i. 26.

That these words imply more than mere resemblance is shown by the use of them in Gen. v. 3. Adam’s posterity had

far more than a mere resemblance to him. Scripture affirms of the Adamic family identity of life and nature with him. Acts xvii. 26; Rom. v. 12; 1 Cor. xv. 21, 22. Therefore, the "likeness" of unfallen man to God implies: (a) Tri-unity: man is spirit (*pneuma*), soul (*psuche*), and body (*soma*). 1 Thess. v. 23. That spirit and soul are not identical (as Protestant theology usually affirms) is proved by the fact that they are divisible (Heb. iv. 12), and that soul and spirit are sharply distinguished in burial and resurrection: "It is sown a natural body [*soma psuchikon*]; it is raised a spiritual body [*soma pneumatikon*]." 1 Cor. xv. 44. To assert, therefore, that there is no difference between soul and spirit is to assert that there is no difference between the mortal body and the resurrection body. To say (A. A. Hodge) "the use made of these terms by the apostles proves nothing more than that they used words in their current popular sense" is to introduce a principle of interpretation by which *any* apostolic doctrine may be emptied of definite meaning.

In Scripture **use** the distinction between spirit and soul may be traced. Briefly that distinction is that the spirit is that part of man which knows (1 Cor. ii. 11)—his *mind*; the soul is the seat of the *affections*, *desires*, and so of the *emotions* and of the active *will*. "My soul is exceeding *sorrowful*." Matt. xxvi. 38; see, also, Matt. xi. 29; John xii. 27. The word translated "soul" in the Old Testament (*nephesh*) is the exact equivalent of the Greek *psuche*, and the use of "soul" in the Old Testament is identical with the use of that word in the New Testament. See, *e. g.*, Deut. vi. 5; xiv. 26; 1 Sam. xviii. 1; xx. 4, 17; Job vii. 11; xiv. 22; Psal. xlii. 6; lxxxiv. 2; Job vii. 15.

The bearing of the fact that man possesses a spirit and a soul upon the question of man's creation "likeness" to his Creator is seen when it is remembered that "God is a Spirit" (John iv. 24), and that He speaks of Himself as possessing also a soul (Matt. xii. 18). The spirit of man, like the Spirit of God, "knows" (1 Cor. ii. 11); and the soul of man, like the soul of God, experiences emotions (Acts ii. 43; Heb. x. 38).

NOTE. It is by no means meant that man, even unfallen man, is triune *identically* as God is a Trinity, for the Divine Trinity subsists in three equal

persons, whereas *personality* cannot be predicated of man's spirit and soul and body. It is *likeness*, but likeness in a more intimate sense than mere *resemblance*, which is insisted upon—not identity. (b) The "likeness" of unfallen man to God implies his possession of personality, reason, and a moral nature. Job xxxviii. 3; Isa. i. 18; Gen. ii. 16, 17.

(3) *Man as created possessed intuitive knowledge.*

It is unbiblical to affirm that man as created was "an adult infant." He was creation's lord, and his kingly eye saw the nature of things, as evinced by his power to name them and to rule over them. Gen. ii. 19, 20.

(4) *Man as created was bi-sexual.*

Adam was first made, then Eve. But Eve was not made as was Adam, "of the dust of the ground," but out of the very living body of Adam. She was called "Isha" (woman) because she was taken out of "Ish" (man). Gen. ii. 7, 18-24.

(5) *Man as created was innocent.*

There is no Biblical authority for saying that man was created in holiness. That state implies a moral quality—the knowledge of good and evil, and separation from evil. It was only through sin that our first parents came to the knowledge of good and evil. Gen. iii. 22. Of their moral state before sin entered it is only said, "They were both naked, the man and his wife, and were not ashamed." Gen. ii. 25.

NOTE. This position must not be confounded with the error of Pelagius, namely, that Adam was a morally *indifferent* being. The very command given him (Gen. ii. 16, 17) proves that he was perfectly aware of the duty of obedience to God, and in the final fall he was not deceived by Satan's sophistry (1 Tim. ii. 14). Indeed, moral indifference is itself sin.

(6) *Man as created was capable of fellowship with the Creator.* Gen. iii. 8.

(7) *Man as created was made a little lower ("less") than the angels.* Psa. viii. 5; Heb. ii. 7-9.

NOTE. It is beautiful to see that, in quoting from Psa. viii. in the passage in Hebrews, the Holy Spirit changes slightly the form. Instead of "a little lower," as in Psa. viii., it is, literally, "for a little." The philosophy of the plan of salvation as divinely given in Heb. i., ii., presents Christ as infinitely higher than the angels; man as "for a little" lower than they; Christ as also made "a little lower" than angels, and, finally, Christ lifting redeemed men with Himself back to His own place above the angels.

LESSON CXII.

II. MAN AFTER THE FALL.

The consequences of the first sin are abundantly indicated in Scripture. These appear:—

1. From the provisions of the Adamic covenant. Gen. iii. 14-24. The condition of man had been that of communion with God in innocency. His abode was a paradise of perfect beauty and fruitfulness. He was lord over the inferior creation. For occupation his task was the gentle one to "dress the garden and keep it." Gen. ii. 15.

Under the Adamic, or Eden covenant the state of woman was changed from equal lordship with man over creation, and identity of place and privilege with him (Gen. i. 28; ii. 23) to one in which sorrow should be associated with her holiest privilege of maternity; and in which she should be under the headship of man, instead of sharing his power (Gen. iii. 16). Selfishness and division having entered (Gen. iii. 12, 13), it was essential to orderliness that authority and responsibility should be vested somewhere; God vested it in the man.

Under the Adamic covenant the state of the man was changed from that of earth's lord to that of a toiling drudge, sorrowfully earning his bread in the sweat of his face, with the grave as the goal of his mortal life. Gen. iii. 17-19.

2. Scripture attaches to the first sin the moral ruin of the race. Rom. v. 12-19. The demonstration of the Apostle is in itself simple. It only seems complex because of unwillingness in ourselves to admit the facts. That demonstration says:—

(1) Death is universal. All die. (This includes sinless infants, moral people, religious people—equally with the depraved.) For a universal effect there must be a universal cause; that cause is a state of universal sin.

(2) But this universal state must have had a cause. It did: The consequence of Adam's sin was that "the many were made sinners"; "by the offence of one judgment came upon all men unto condemnation." Rom. v. 18, 19.

(3) But each individual's personal sins are not meant here because, from Adam to Moses, when, in the absence of law sins of transgression were not reckoned against the transgressor, men nevertheless *died*. Since this penalty was not the result of **personal guilt**, it follows that it was due to a **universal condition**, the result of descent from Adam.

3. The moral state of fallen man as such—man by nature—is described in Scripture. Gen. vi. 5; 1 Kings viii. 46; Psa. xiv. 1-3; xxxix. 5; Jer. xvii. 9; Matt. xviii. 11; Mark vii. 20-23; Rom. i. 21; ii. ; iii. 9-19; viii. 7; vii. 24; John iii. 6; 1 Cor. ii. 14; 2 Cor. iii. 14; iv. 4; Gal. v. 19-21; Eph. ii. 1-3, 11, 12; iv. 18, 22; Col. i. 21; Heb. iii. 13; Jas. iv. 14.

LESSON CXIII

The Scriptural Doctrine of the Spiritual or Renewed Man.

I. CHRIST THE HEAD OF A NEW CREATION.

1. The same Adamic covenant which declares the fallen condition of the first-man creation gives also the promise of a second-man redemption. It is latent in the judgment upon (1) the serpent, the subtle and beautiful creature whom Satan had used in the temptation of Eve, and (2) in the judgment upon Satan himself. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here, obscurely, it is suggested that of the seed of the woman a Satan destroyer should arise.

2. The Two Adams.

The great revelation (Rom. v. 12-21; 1 Cor. xv. 21, 22, 45-47) which declares the moral ruin of the race in Adam, reveals also the doctrine of the two men—Adam and Christ.

Adam is declared (Rom. v. 14) to be a "type of the coming One" (τυπος του μελλοντος), but it instantly appears that in all things but one there is contrast rather than resemblance. Those contrasts are:—

ROMANS v. 12-21.

ADAM.	CHRIST.
By one man sin entered.	The gift of grace, by one man.
Through the offence of one the many die.	The grace of God, and the gift by grace abounds.
Judgment by one to condemnation.	The free gift . . to justification.
By one man's offence death reigned.	Reign in life by one, Jesus Christ.
By the offence of one, judgment.	By the obedience of one, life.
By one man's disobedience the many made sinners.	By the obedience of one, the many made righteous.
Sin reigns unto death.	Grace reigns unto eternal life.

1 CORINTHIANS xv. 21, 22, 45, 54.

By one man, death.	By one man resurrection.
First Adam a living soul.	Last Adam a life-giving Spirit.
In Adam all die.	In Christ all made alive.
First man earthy.	Second man the Lord from heaven.
Christians bear image of the earthly.	Christians shall bear the image of the heavenly.
In Adam, corruptible.	In Christ, incorruptible.
In Adam, mortal.	In Christ, immortal

It follows that Adam is a type of Christ in one respect only—each is head of a creation. Adam drew down into his own ruin the old creation (even the material creation, Rom. viii. 19-22) of which he was lord and head; Christ brings into moral unity with God and into heavenliness of position the new creation of which He is the Lord and Head. In a very real sense God sees and deals with two men—"the first man Adam" and his race, and "the last Adam" and His race.

3. Man in Adam and man in Christ.

Just as all is contrast between the first Adam and the last.

so the contrast between the two creations is in startling contrast.

IN ADAM.	IN CHRIST.
Lost. John iii. 18; 2 Cor. i. 7. 3, 4.	Saved. Eph. ii. 8, 9; 2 Tim. i. 9.
Dead in sins. Eph. ii. 1; Col. ii. 13.	Dead unto sin. Rom. vi. 11; 1 Pet. ii. 24.
A child of Satan. John viii. 44; Matt. xiii. 38.	A child of God. John i. 12, 13; Gal. iii. 25.
Far from God. Eph. ii. 12; Isa. lix. 2.	Nigh to God. Eph. ii. 13; Heb. x. 19.
Sure of hell. Rev. xxi. 8; Matt. xiii. 49, 50.	Sure of heaven. 1 Pet. i. 4; 2 Tim. iv. 18.
Waits for death and judgment. Heb. ix. 27; Luke xvi. 22, 23.	Waits for Christ and glory. Phil. iii. 20, 21; Heb. ix. 28.
Under God's wrath. John iii. 36; Rom. i. 18.	Under God's favor. Rom. v. 2; Eph. i. 2.

LESSON CXIV.

II. WHAT THE BELIEVER IS BY THE NEW BIRTH.

1. A child of God. John i. 12, 13; iii. 6.

The student will note that the language here used justifies the most rigorous parallel between the natural birth and the spiritual birth. (1) Born of fallen man, we all come into the world with fallen man's nature; born of God, the believer becomes a partaker of the divine nature. (2 Peter i. 4.) And (2) this new divine man can neither die (John xi. 26), nor sin (1 John iii. 9).

NOTE. The believer, as an individual, can and does commit sin (1 John i. 10; 1 Tim. i. 15; Jas. iii. 2), because he still has the flesh (1 John i. 8); though if he walks in the Spirit he will not be fulfilling the works of the flesh; but his new nature in no way consents to, or participates in, his sin.

2. An heir of God. Rom. viii. 17.

LESSON CXV.

III. WHAT THE BELIEVER IS BY ADOPTION.

(See Section III, "Adoption.")

Briefly, adoption places those who are by the new birth *children* of God in the position of *adult sons*. This, *ipso facto*, implies freedom from the law, since the law was given to the Jews when, though children of God, they were regarded as in their nonage or minority. Gal. iv. 1-5.

IV. WHAT THE BELIEVER IS BY CALLING AND DESTINY.

In the riches of divine grace the believer of this dispensation has been not only saved, but also appointed to a **position** so exalted that to state it almost staggers faith. This is his vocation or calling. The word signifies originally an invitation to a banquet. The believer's calling is:—

1. **Out of a lowly position.** 1 Cor. i. 26.

2. **To share with Christ—**

(1) His life: Col. iii. 4; 1 John v. 12; John vi. 57; xiv. 19.

(2) His position: Eph. i. 6; ii. 6; 1 Cor. vi. 15; 1 Cor. xii. 12, 13.

(3) His sufferings: Col. i. 24; Phil. i. 29; Rom. viii. 17; Phil. iii. 10.

(4) His mission: John xvii. 18.

(5) His world rejection and hatred: John xvii. 14; xv. 19, 20.

(6) His joy and peace: John xvi. 33; xvii. 13.

(7) His glory: John xvii. 22; Col. iii. 4; 1 John iii. 2; Phil. iii. 21.

3. **To saintship.** Rom. i. 7; 1 Cor. i. 2. See Section III., "Sanctification."

4. **To priesthood.** 1 Pet. ii. 5, 9; Rev. i. 6.

It is no exaggeration to say that no believer can "walk worthy of the vocation wherewith he is called" (Eph. iv. 1) who does not comprehend and practice his function as a priest of the new covenant. Alas, no part of the Christian calling is less understood. The student will note the following dis

tinctions: *First*. Priesthood is an *office*, not a *gift*. In the enumeration of gifts, priesthood is not mentioned. The result is that priesthood has no relation to ministry (or service) *in the body of Christ*. The church is called out and the body built up by the ministry of spiritual gifts, under the authority of the Lord. The object of priesthood is not *testimony*, nor the *conversion of sinners*, nor the *edification of saints*. This will appear later. *Second*. Priesthood is not for *some*, but *all*. This could not be said of any particular *gift*. For, while all *have* gift, not all have any *one* of the gifts. "Are all apostles? are all prophets?" etc. (1 Cor. xii. 29); but all *are* priests. The New Testament knows nothing of a class or body of priests taken from amongst believers. The New Testament priesthood is composed of all believers, with Christ as High Priest. Christians compose "a spiritual house, an holy priesthood." 1 Pet. ii. 5. *Third*. It is not correct to say that *the church* is "an holy priesthood." It is true that every member of Christ's body, every living stone in the holy temple, is a priest; but he is a priest because he is a *Christian*, not because he is a member of the body of Christ. Priesthood is individual, personal.

(1) **The office of the New Testament priest.**

In the times of the patriarchs every head of a family was the family priest. Gen. viii. 20; xxvi. 25; xxxi. 54, etc. When the law was proposed before Sinai, the promise for perfect obedience was that Israel should be "unto God a kingdom of priests." Ex. xix. 6. But Israel violated the law, and God shut up the priestly office to the Aaronic family, appointing the tribe of Levi to minister to them, thus constituting the typical priesthood. In grace, the believers of this dispensation are unconditionally constituted "a kingdom of priests"—the distinction which Israel failed to achieve by works. The priesthood of the believer is, therefore, a birth-right, just as every descendant of Aaron was born to priesthood. Heb. v. 1.

The object of the priestly office is to provide man with a representative before God, as gifts provide God with a representative before man. Heb. v. 1; ix. 6, 24.

As such, the chief privilege of the priest is access to God.

Under the law the priests could go into the holy place where incense was offered. The high priest only could enter the "holiest of all," and that but once a year. This type has been fulfilled by Christ "once for all" (Heb. ix. 11, 12); and when He died the veil of the temple (between the holy place and the holy of holies) was rent, so that *now* the *priests*, equally with the High Priest, have access, not once a year, but at any time, to God in the holiest. The High Priest *is* there. When we exercise our priestly functions we join Him there in spirit. Heb. ix. 24; iv. 14-16; x. 19-22.

(2) **The functions of the New Testament priest.**

The New Testament priest is:—

(A) A sacrificer. Heb. v. 1; viii. 4. The Christian priest offers a three-fold sacrifice:—

(a) His own body, for life or death. Rom. xii. 1; Phil. ii. 17; 2 Tim. iv. 6; 1 John iii. 16; Jas. i. 27.

(b) Praise to God. Heb. xiii. 15. Two things must here be noted: what this sacrifice is, and how it is to be offered. It is "the fruit of the lips that make mention of His name" (R. V.) and is to be offered "continually." Here the reference is to the "continual" burnt offering under the law, morning and evening. (Ex. xxix. 38-42. Note, "where I will *meet* you, to *speak* there unto you.") The burnt offering does not speak of *sin*, but of *devotedness*.

(c) His property. Heb. xiii. 16. This form of the priestly sacrifice is: *First*, to the saints in need (1 John iii. 16, 17; Rom. xii. 13; *second*, to all those who minister in the word (Gal. vi. 6; 2 John 5-8); *third*, to all men (Heb. xiii. 2; Gal. vi. 10; Titus iii. 8).

NOTE. All **humanitarian effort** thus comes under the head of **priestly sacrifice**, rather than of **Christian service**, which is definitely the ministry of gift.

The New Testament priest is also:—

(B) An intercessor. Heb. iv. 16; vii. 25; 1 Tim. ii. 1; Col. iv. 12. The latter reference gives a touching illustration of **priestly** service as distinguished from **ministry** of gift. Epaphras was Paul's fellow servant and had been a "minister of Christ" at Colosse. But, shut up in prison and unable to minister the Word, he was still a priest. No prison could

keep him from the throne of grace, and so he gave himself wholly to the priestly work of intercession. And, just as John xvii. is an illustration of our High Priest's work of intercession, so every recorded prayer of Paul is an illustration of our own priestly work.

It remains to note that, though every male descendant of Aaron was a priest, yet conditions were imposed upon the *exercise* of the priestly office. The Aaronic priest must (1) be washed, clothed, anointed, and presented with the offerings. Ex. xxix. 1-24. This has been perfectly done in behalf of every believer. But (2) an Aaronic priest could not *minister* in his holy office if he had become defiled until he was cleansed from that defilement (Lev. xxii. 1-9); and the New Testament extends this condition to the priests of this dispensation (John xiii. 4-10; 1 John i. 9). Hence the words in Heb. x. 19-22, where priestly access is in question, "having our hearts sprinkled from an evil conscience, and our bodies (Lev. xxii. 6) washed with pure water."

The tabernacle service required the laver to stand between the brazen altar and the holy place, and there the priests must cleanse their hands and feet before going in to burn incense. All this is most searching. As priests we must remember that our places of priestly service are the holy place and the holy of holies, now made one by the rending of the veil. In grace toward the unsaved, God will tolerate in His servants who labor in the Word defilements which He will not endure when it is a question of priestly access to Himself. His Word will not return unto Him void, by whomsoever ministered, but it remains true that if we regard iniquity in our hearts He will not hear us in priestly intercession. As witnesses, we have to do with men; as priests, with an infinitely holy God.

5. To Kingship. 1 Pet. ii. 5, 9; Rev. i. 6; xx. 4-6.

The believer, though royal by birth, does not now exercise his kingship. He is to reign with Christ, and the present age is the time of "the kingdom and patience" of the Lord. (Rev. i. 9). His "kingdom and power" belong to the coming age when, having returned, He will sit upon the throne of His glory. Then the saints of this dispensation will reign with Him. It was the reproach upon the proud and self-sufficient

church of Corinth, "ye have reigned as kings without us"; but the apostle adds, "I would to God that ye did reign that we also might reign with you." (1 Cor. iv 8).

The mission of the church in this age is not to exercise earthly authority nor to seek to interfere with the government of the world. She is a spiritual body, whose mission is to call men out of the world into union with Christ.

6. **To an inheritance.** 1 Pet. i. 4; Eph. i. 11; Col. i. 12; 1 Cor. iii. 9-15. This inheritance is nothing less than joint heirship with Jesus Christ of "all things." Rom. viii. 17; Heb. i. 2; 1 Cor. iii. 21-23. As with our kingship, so with our heirship—it lies in the future as to *possession*, though now surely ours by title. For this age we may at any time be called to say with the apostle: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands." (1 Cor. iv. 11, 12).

7. **To union with Christ in marriage.** 2 Cor. xi. 2, 3; Eph. v. 28-32; Rev. xix. 7-9. Beyond this distinction it would be impossible to go. Christ, in grace, brings men into wonderful relationships, but this is nearest, dearest of all. The Old Testament saints are friends of God (Jas. ii. 23; John iii. 29), and the tribulation saints will be precious near to Him (Rev. vii. 15-17) and greatly exalted (Rev. xx. 4), but the saints of this age will be in His bosom and share His most intimate affections. We are now betrothed as chaste virgins (2 Cor. xi. 2), and our marriage will take place in heaven after we have been caught up (1 Thess. iv. 14-17) and just before we appear with Him in glory (Rev. xix. 6, 7 with 11-21).

EXAMINATION.

SECTION V.

THE SAINTS.

1. What is the subject of Section V.?
2. What are the divisions of that subject?
3. State in your own words, from memory, why we say that man was created, not evolved.
4. In what essential did man, as created, differ from the beast creation?
5. State from memory in what the likeness of created man to God consisted.
6. Prove from Scripture that God has both soul and spirit.
7. In what respect does the Divine Trinity differ essentially from the human tri-unity?
8. Why do you say that man was not created an adult infant?
9. State the Biblical fact as to the bi-sexual nature of man as created.
10. In what moral condition was man created?
11. What was the error of Pelagius as to the creation nature of man?
12. State from memory, with Scripture proof, the position of unfallen man as compared to the angels.
13. What is the first Scripture proof of the consequences of the first sin?
14. What change did the Adamic covenant make in the state of woman after the fall?
15. What change in the state of the man did the Adamic covenant make?
16. State from memory, in your own words, the testimony of Scripture concerning the effect of the first sin upon the moral state of the race.

17. Give in your own words an exposition of Rom. v. 12-19.
18. Upon what universal fact does Paul base the common ruin of the race?
19. Give in your own words a summary of the Scripture testimony concerning the moral state of fallen man.
20. Give Scripture references to prove the above statement.
21. Where in Scripture do you find the first promise of a redemption of fallen man?
22. Through whom is it stated that redemption shall come?
23. In what respect is Adam a type of Christ?
24. Give ten contrasts between Adam and Christ in Rom. v. 12-21 and 1 Cor. xv. 21, 22, 45-47.
25. Give the contrasts between the two creations.
26. What is the first effect upon the believer of the new birth?
27. What two things are impossible to the new man?
28. Is it Biblical to say that the believer, as an individual, cannot commit sin?
29. What is the second result, to the believer, of the new birth?
30. State in your own words the relation of adoption to sonship.
31. What is the first fact concerning the calling and destiny of the believer?
32. State from memory the seven things the believer, by calling, shares with Christ.
33. What is the third element of the believer's calling?
34. What is the fourth element of the believer's calling?
35. Is priesthood an office or a gift?
36. Why do you say that priesthood is not a gift?
37. Is priesthood connected with the believer's testimony?
38. Prove from the Scriptures that all believers of this dispensation are priests.
39. Is it Biblical to say that the church is "an holy priesthood"?
40. What is the distinction between the priesthood of every believer and the church being a priesthood?
41. Who were priests in the time of the patriarchs?
42. Describe briefly the priesthood in Israel as established by the law.

43. What is the object of the priestly office?
44. What is the chief privilege of the believer as priest?
45. What is the first function of the New Testament priest?
46. Describe in your own words, from memory, the three offerings of the New Testament priest.
47. What is the second function of the New Testament priest?
48. What conditions were imposed upon the descendants of Aaron in the exercise of the priestly office?
49. State the teaching in Scripture concerning the kingship of the believer, present and future.
50. State the Scripture doctrines of the believer's inheritance.
51. State the Scripture doctrine of the union of the believer with Christ in marriage, present and future.

SECTIONS VI. AND VII.

INTRODUCTORY.

To the Student:

We now reach the last two sections of the course: Section VI., which has to do with service, and Section VII., which has to do with future things. The time, therefore, has come to change the method of instruction. Hitherto the method has been **didactic**. Instead of requiring the student to discover for himself the analyses of the books, to frame his own definitions, and to overcome for himself the inevitable difficulties attending the study of such a book as the Bible, all these things have been done for him.

Now, however, teacher and student are soon to part company—so far, at least, as this Course is concerned—and for two reasons the method should change from the didactic to the **inductive**. Those reasons are: *First*, the necessity of testing the student's **fitness for graduation**. If, after covering the entire body of Holy Writ under didactic instruction, the student cannot now do the inductive work required of him in Sections VI. and VII., then it is evident that some re-study of preceding sections is demanded. *Second*, the student should have, as part of so extended and elaborate a Course, some drill *under instruction* in **personal investigation of Scripture**. By far the greater part of all that I know of Scripture I have come to the knowledge of by severe inductive study, and I could not contentedly part from my students without at least starting them on sound lines of personal Bible study.

Sections VI. and VII. will, therefore, be taken up by the inductive method of question and answer—the latter to be the result of the student's own research. To assist him in such research I have arranged the material to be studied under orderly heads, and added further help by occasional explanatory notes.

B. J. Scofield.

INSTRUCTIONS TO STUDENTS.

The student, in this examination, is required, as stated in the introduction, to study for himself the passages and to answer the questions without help from Dr. Scofield; but the student retains, of course, the privilege of corresponding with him upon any matter which he does not understand. The method will be to consider the question in the light of the passages which follow it and then to frame the answer. In all other respects the students will observe the instructions previously given in the other sections.

SECTION VI

THE SERVICE OF SAINTS.

LESSON CXVI.

THE ENABLING.

Christianity is from first to last, in origin, method, ethic and service, supernatural. No error can be greater than the current notion that the Lord's service requires no more than consecration, zeal, and intellectual preparation. All these necessary elements of service are worthless without the divine enablings. These are:—

1. **The gifts of the Spirit.** (See Section IV., "Holy Spirit.")

The student has learned that Christian service (1) is to be rendered by **all**, for all have gift; that (2) acceptable Christian service consists in doing that which, by gift, **each** child of God has been enabled to do—nothing being left to self-will or self-choosing; and (3) that the **object** of Christian service is not the reformation of the world, but the out-calling of the church and the edifying of the body of Christ.

NOTE. No question is asked upon gift because that ground has already been covered in Section IV.

LESSON CXVII.

II. GUIDANCE.

Luke ii. 27; iv. 1; John x. 3; Acts viii. 29, 39; x. 19; xi. 12; xiii. 4; xvi. 7, 8, 10, 13; Rom. viii. 14; Jas. i. 5.

1. What Scripture directly promises the guidance of the Lord Jesus?
2. Is it Biblical to ask the advice of another Christian concerning our place or kind of service?
3. If yes, give the Scripture to prove it.
4. By whom was Christ in His earth ministry guided?
5. Give passages illustrating the last answer.

6. Is the believer warranted by Scripture in expecting not only the general guidance, but the minute and specific guidance of the Spirit?
 7. Give Scripture references to prove your last answer.
 8. Give, in your own words, your impression of what Luke means by saying (Acts xvi. 7) "the Spirit suffered them not."
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LESSON CXVIII.

III. THE CONDITIONS OF FRUITFUL SERVICE.

9. What is the first condition of fruitful service? John xv. 1-10; 1 John ii. 6.
10. Give in your own words a definition of "abiding."
11. State, with Scripture reference, how a believer may know that he is abiding in Christ.
12. What results in service does Christ promise to the believer who abides in Him?
13. Is it Biblical to say, in the light of our Lord's promises concerning abiding, that, so we are *faithful*, we have nothing to do with the *results* of our service?
14. What is the second condition of fruitful service? John xiii. 1-9; xv. 3; Eph. v. 25, 26; 1 John i. 9.
15. Give in your own words the distinction between the believer's cleansing from the *guilt* of sin and his cleansing from the *defilement* of sin.
16. Of which was the act of our Lord in John xiii. a type?
17. What bearing has the believer's cleansing upon his fellowship and service?
18. What is meant by "the washing of water by the Word"?
19. How often is it necessary to resort to Christ for cleansing?
20. What must the believer do to receive cleansing?
21. What is the third condition of fruitful service? Acts ii. 1-4; iv. 31; vi. 3, 5, 8; vii. 55; xiii. 9.

22. What two results followed the descent of the Spirit on the day of Pentecost?
23. Did these same disciples ever require to be again filled with the Spirit?
24. Give Scriptures to show that the believer may have the Spirit and not be filled with the Spirit.
25. Give Scriptures to show that the believer may be filled with the Spirit at one time and not at another.
26. Give Scriptures to show that the filling with the Spirit is an essential condition of fruitful service.
27. State how the believer may be filled and refilled with the Holy Spirit.
28. Is there any Scripture warrant for doing anything whatever in Christian service when we are not filled with the Holy Spirit?
29. What is the fourth condition of fruitful service? Matt. ix. 38; xiv. 23; xvii. 21; xxi. 22; Mark i. 35; Acts i. 14; ii. 42; iv. 31, 32; vi. 4; xii. 5; Rom. xii. 12; xv. 30; 2 Cor. i. 11; ix. 14; Eph. vi. 18; Phil. iv. 6; Col. i. 3, 9; iv. 3, 12; 1 Thess. v. 25; 2 Thess. iii. 1; 1 Tim. ii. 1; iv. 5; v. 5; 2 Tim. i. 3; Phile. 22; Jas. v. 13, 16, 18; Jude 20.
30. Give your understanding of praying in the Spirit.
31. What is the difference between prayer and supplication?
32. State the different objects for which prayer is asked or offered in the above references.
33. Give references to show that it is Scriptural to pray for the conversion of others.
34. Give Biblical illustrations of the efficacy of prayer in connection with Christian service.
35. Give an instance from the Acts of the Apostles where the prayer of a seeker led to his salvation.
36. What is the fifth condition of fruitful service? Acts v. 29; Rom. vi. 16; 2 Cor. x. 5; Phil. ii. 8; 1 Pet. i. 2, 14; Acts viii. 26.
37. Give possible instances to illustrate the application of Acts v. 29.
38. What definite act on our part puts us in the attitude of obedience?

39. Give Scripture to prove that our obedience should reach to every part of our being.
 40. Give three illustrations, from Scripture, of obedience in service against what might have seemed the dictates of reason.
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LESSON CXIX.

IV. THE MINISTRY OF THE WORD.

(a) The use of the Bible in personal work.

41. What is the worker's message? John iii. 14-16; Acts xiii. 38, 39; xvi. 29-31; 1 Cor. ii. 2; xv. 3; 2 Cor. v. 21; 1 Pet. ii. 24; iii. 18.
42. Give, in your own words, a definition of the gospel.
43. State from memory what is said about the work of Christ in 1 Pet. ii. 24.
44. Also 1 Pet. iii. 18.
45. Also 2 Cor. v. 21.
46. Also 1 Cor. v. 7.
47. State in your own words the effect upon Israel of the Passover sacrifice.
48. State how the Passover sacrifice applies to the believer.
49. State the conditions of salvation under the gospel.
50. What is the worker's equipment for personal work? Eph. vi. 11-18.
51. What must the worker believe as to the origin of the Bible? 2 Tim. iii. 14-17.
52. What must he believe as to the power of the Bible to convict of sin? Rom. iii. 20; vii. 9; Eph. vi. 17.
53. What must he believe as to the power of the Word to convert the sinner? Psa. xix. 7; 1 Pet. i. 23; Jas. i. 18.
54. What must be the worker's own spiritual state? Psa. li. 12, 13; Acts i. 8; ii. 1-4; iv. 29-31; 1 Cor. ix. 20-22; Eph. v. 18; 2 Tim. ii. 24-26.

55. Why must the worker be skilled in spiritual diagnosis? Acts viii. 20-23.

NOTE. It is often the case that the sinner finds himself in difficulties concerning salvation without knowing precisely what they are. Just as a sick man knows that he is sick, but may not know why, so the sinner thinks he is unable to accept Christ without a true discernment of the real difficulty. The personal worker will find a prayerful study of the **recorded cases of conversion** helpful in this respect, and experience will do the rest. The following passages, however, will prove helpful in such cases where—

- (1) The inquirer does not believe in God: Psa. xiv. 1; Heb. iii. 4.
- (2) When the inquirer says he is an agnostic: Rom. i. 20.
- (3) When the inquirer denies being a sinner: John xvi. 9; Rom. iii. 19-23; Jas. ii. 10, 11; iv. 17; 1 John i. 8, 10.
- (4) When the inquirer claims to be moral and upright: John iii. 3, 18, 36; Gal. iii. 10; Eph. ii. 8, 9.
- (5) When the inquirer believes that all men will be saved: Matt. xxv. 46; Mark ix. 43-48; Luke xvi. 26; John iii. 16; v. 28, 29.
- (6) When the inquirer does not believe in the divinity of Christ: John i. 1-3 with verse 14; vii. 16, 17; Rom. i. 4.
- (7) When the inquirer does not understand what is meant by faith: John i. 12, 13; Rom. iv. 21-24; 2 Tim. i. 12.

NOTE. Emphasize in these passages the words "receive" and "committed."

- (8) When the inquirer does not feel like being a Christian.

NOTE. Feeling is never in Scripture a condition, but rather a result of salvation: 1 Pet. i. 8, 9.

- (9) When the inquirer is afraid he cannot hold out: Luke xv. 4, 5; John x. 27, 28; Rom. viii. 29, 30; Phil. i. 6; 2 Tim. i. 12; Jude 24, 25.
- (10) When the inquirer hesitates because of weak faith: John vi. 37.
- (11) When the inquirer is a backslider: Hos. xiv. 1-4; Luke xv. 18-23.
- (12) When the inquirer does not believe that salvation is by faith alone: John vi. 28, 29; Eph. ii. 8-10; Tit. iii. 8.
- (13) When the inquirer clings to the pleasures of the world.

NOTE. Christ does not take away a single innocent joy, but the sinner must become a Christian before he can determine what is to be given up. 1 John ii. 16, 17.

- (14) When the inquirer is not ready *now*: Prov. xxvii. 1; xxix. 1; Isa. lv. 6; John iii. 18; 2 Cor. vi. 2.
- (15) When the inquirer pleads the inconsistency of church members: Matt. xxiii. 27.
- (16) For the honest inquirer: John iii. 16; v. 24, vi. 47; Acts xiii. 38, 39; 1 Pet. ii. 24.

LESSON CXX.

SOME PERSONAL WORK DON'T'S.

1. Don't use your own experience much.
2. Don't argue. John i. 45, 46. The function of a personal worker is not to argue, but to present—to make clear—the gospel. 2 Tim. ii. 24-26.
3. Don't get irritated.
4. Don't be in a hurry. Give the Word time. Don't run ahead of the Lord.
5. Don't insist, but try to get your convert to pray before you leave.
6. Don't cease to pray inwardly all the time you are dealing with the inquirer. Sometimes you can bring him to take the last step on his knees.
7. Don't be over-anxious.
8. Don't talk to the sinner about the deeper experiences of the Christian life. Matt. vi. 6. A mistake to talk about "absolute surrender."
9. Don't tell your inquirer he is saved. Let God and the Word tell him that.

LESSON CXXI.

(b) What and how to preach: Mark xiii. 11; xvi. 15, 20; Luke ix. 60; xvi. 16; xxiv. 27; John iii. 11, 32; Acts i. 8; ii. 40; iii. 15; iv. 2, 31; v. 42; vi. 10; viii. 4, 5, 12, 35; ix. 20; x. 36, 42; xi. 20, 23; xiii. 5, 38, 46; xiv. 3, 15; xv. 32, 35, 36; xvii. 3, 18; xviii. 5, 25, 26; xx. 21, 24, 25, 27; xxii. 15; xxvi. 16, 22; xxviii. 23, 31; Rom. xv. 20; 1 Cor. i. 16, 17, 23; xv. 1, 2, 11, 12, 15; 2 Cor. i. 19; iv. 5; vii. 4; x. 16; xi. 7; Gal. i. 8, 9, 16; Eph. iii. 8; Phil. i. 20; Col. i. 28; iv. 6; 1

Thess. ii. 4, 9; v. 14; 1 Tim. vi. 2; 2 Tim. iii. 16; Tit. ii. 1, 11, 13; Heb. ii. 5; Jas. ii. 12; 1 Pet. iv. 11; v. 12.

56. Give, if possible, Scripture references to prove that a minister has a commission to preach on science, politics, literature, or the events of the day.
57. Give from the above references a general list of authorized subjects for sermons.
58. Give ten different topics for sermons upon the person of Christ.
59. Give ten different topics for sermons upon the work of Christ.
60. Give five different topics for sermons upon the Word of God.
61. Make a list, from the above passages, of the different ways in which sermons should be preached, as testify, exhort, etc.
62. Make a list, from the above references, of what should characterize the manner of the preacher, as boldness, grace, etc.
63. Give two passages to show that grace is connected in Scripture with gift.
64. Give passages to show that the preacher should not shun such subjects as judgment and eternal punishment.
65. What offices were created in the apostolic churches?
66. Give the Scriptural qualifications for service in those offices.
67. Is there any warrant for choosing to office unspiritual men?
68. State, with references, what kinds of public ministry are permitted to women.

SECTION VII.

THE FUTURE.

THE FUTURE.

As with Section VI, the inductive method will be followed in the study of this important Section. The student will observe (1) that nothing is contained in this Section which has not already been before him in Section II.; and (2) that the passages descriptive of each prophetical epoch or event are grouped under the proper heads and in the due prophetical order. The method of study will be to carefully consider the passages cited, and then to formulate the answers to the questions.

LESSON CXXII.

I. PROPHETICAL EPOCHS.

1. **The times of the Gentiles.** Luke xxi. 24 (note what is the sign or mark of the times of the Gentiles); Dan. ii. 31-45; vii. 3-27; 2 Kings xxiv. 1—xxv. 21; Rev. xiii. 1-17; xiv. 15-20; xix. 11-21.

1. What is the mark or sign of the times of the Gentiles?
2. Who was king of Judah when the times of the Gentiles began?
3. Who was king of Babylon when the times of the Gentiles began?
4. How many world empires are predicted to exist during the times of the Gentiles?
5. State them in order, giving the passages in Dan. ii. and vii. which describe them.
6. Is there any world empire in existence now?
7. Where is the world now in the order of events described in Dan. ii. and vii.?
8. State briefly the events of the end of the times of the Gentiles as predicted by Daniel and John.
9. State what prophetic epochs and events fall within the times of the Gentiles.

NOTE. The student will do well to answer this question after completing the inductive study of Section VII.

2. **The day of the Lord.** Isa. ii. 12-21; xiii. 6-9; Joel i. 15; ii. 1-11, 30-32; iii. 1-16; Amos v. 18-20; Obad. 15; Zeph. i. 7-18; Zech. xiv. 1-9; Mal. iv. 5, 6; 1 Thess. v. 1-9; 2 Pet. iii. 10-12.

10. Describe the general characteristics of the day of the Lord.
11. State what the effect of the day of the Lord will be upon the Gentiles ("heathen," "nations").
12. State the effect of the day of the Lord upon Israel.
13. State the effect of the day of the Lord upon Judah.

14. At what crisis of earth's history does the day of the Lord begin?
15. State briefly the effects of the day of the Lord as they are described in the passages given.
16. Is the church in any way affected by the events of the day of the Lord?
17. What two classes of earth's inhabitants are affected by that day?

NOTE. The student will distinguish the day of the Lord from the day of Christ. See, for the meaning of the latter expression, 1 Cor. i. 8; v. 5; 2 Cor. i. 14; Phil i. 6; ii. 16.

18. In what ways does the day of the Lord differ from the day of Christ?
19. Give the events of the day of Christ.
20. Are the Jews affected by the day of Christ?
21. Are the Gentiles affected by the day of Christ?
22. To whom, then, does the day of Christ refer?

3. **The last days.** Isa. ii. 1-5; Mic. iv. 1-8; Acts ii. 17, 18; Jas. v. 1-5.

NOTE.—The student will distinguish "the last days" when the prediction relates to Israel, from "the last days" when the prediction relates to the church. 1 Tim. iv. 1-3; 2 Tim. iii. 1-8; Heb. i. 1, 2; 1 Pet. i. 4, 5; 2 Pet. iii. 1-9; 1 John ii. 18, 19; Jude 17-19. Also the student will distinguish the expression "the last days" (plural) from "the last day" (singular), the latter expression referring to the resurrections and last judgment. John vi. 39, 40, 44, 54; xi. 24; xii. 48.

23. Describe the events of the "last days" as related to Israel.
24. Describe the events of the "last days" as related to the church.
25. Do the passages relating to the last days of the church present a picture of a converted world?
26. What is the predicted state of the Protestant church in her last days?

4. **The great tribulation.** Jer. xxx. 4-8; Dan. ix. 26, 27; xii. 1, 9-11; Matt. xxiv. 14-28; 2 Thess. ii. 1-12; Rev. iii. 10; vii. 9-17, R. V.; Rev. xi. 3-12; xiii. 11-16; xvii. 7-14; xix. 21.

The student will note that the prophetic epochs overlap; that is, they cover the same periods of time, and are distin-

guished from each other by different names, chiefly because of the way the events bear upon the Jews, the Gentiles, and the Church of God. The great inclusive epoch is the "time of the Gentiles." Within this extended period occur both advents of Christ; the "last days" relating to the church; the "day of Christ"; the "great tribulation," and the beginning of the "day of the Lord." The student will thoroughly master the following definitions, not memorizing them, but memorizing the Scripture references (chapter and verse merely, not the passages themselves) which refer to each.

(a) The times of the Gentiles extend from Nebuchadnezzar to the destruction of the last Gentile world-power under the Beast (who is the "prince that shall come," and the first "little horn" of Daniel, and the "beast out of the sea" of John. Rev. xiii. 1-3).

(b) The "last days" as related to **the church** began with the first advent of Christ (Heb. i. 2), but have especial reference to the time of declension and apostasy preceding the second coming of Christ.

(c) The "last days" as related to **Israel** are the days of Israel's restoration, exaltation and blessing, and are synonymous with the millennial or kingdom age. They are "last" not with reference to this dispensation, but with reference to the whole of Israel's history.

(d) The day of Christ is wholly related to the church and refers to His second coming in the first phase, or into the air for the church. It is associated with the glory, reward, and marriage of the church.

(e) The day of the Lord runs its course from the return of the Lord in glory to the "new heavens and new earth" (Rev. xxi. 1). It includes all unfulfilled prophecy about the earth, beginning with the glorious appearing. Israel and the Gentiles only are dwelling on the earth in the day of the Lord, as the rapture of the church precedes it.

The great tribulation precedes the day of the Lord,

is postponed week of Daniel, and takes up especially the last half of the week. Daniel explains that the "prince that shall come" (the "little horn" of Dan. vii.) will make a covenant with "the many" (*i. e.*, the mass of the Jews as distinguished from the "remnant") for one week; "in the midst of the week" (*i. e.*, after three and a half years) He will "cause the sacrifice and the oblation to cease" (showing that the "covenant" was concerning the restored Jewish temple worship). Paul adds that He thereupon shows Himself in the temple, demanding human worship (2 Thess. ii. 3, 4); and our Lord warns that "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv. 15, 21).

The beginning of the great tribulation, as relating to Israel religiously, therefore, coincides with Rev. xi. 7. The two witnesses have prophesied for the first half of the seventieth Rev. xi. 3.

The *whole* time of Daniel's last week (as the passages show) is one of great tribulation, but reaches its intensest horror during the last three and a half years of the seventieth week. The conversion of the "great multitude" of Rev. vii. 9-14 falls within the period of testimony, during the first half of the week, and yet they are said to be "they which came out of the great tribulation."

27. Is it biblical to say that the prophetic epochs are successive?
28. If they occur during the same periods of time, how are they distinguished from each other?
29. Why are different names given to the same period of time?
30. Which is the great inclusive epoch?
31. State from memory what epochs occur within that great inclusive epoch.
32. The student will define in his own words "the times of the Gentiles," with Scripture references.
33. The student will define "the last days" as related to Israel, with references.
34. The student will define "the day of Christ," with references.

35. The student will define "the day of the Lord," with references.

36. The student will define "the great tribulation" with references.

5. **The millennium, or kingdom age.** Deut. xxx. 1-9; Isa. xi. 1-12; lxv. 19-25; Jer. xxiii. 3-8; xxxii. 37-42; Ezek. xxxvi. 23-28; xxxvii. 21-28; xxxix. 25-29; Amos ix. 9-15; Zech. viii. 13-23; xii. 7—xiv. 11; Luke i. 31-33; xix. 11-15; Acts xv. 14-17; Rev. xx. 4-6.

37. What events usher in the kingdom age?

38. Why is this period called the "millennium"?

39. State who will be king of this kingdom, giving references.

40. What city will be capitol of this kingdom, with references?

41. Give in your own words the chief characteristics of the condition of the earth during the millennium.

42. How long does the kingdom age last?

43. What nation will be foremost during the kingdom age?

44. State with passages whether conversion work will go on during the kingdom age.

45. State with passages whether there will be death in the earth during the kingdom age.

NOTE. That every individual is not converted during the kingdom age appears evident from Rev. xx. 7, 8. The question is often raised as to the resurrection of the saints who die during the millennium, but Scripture seems to give no certain answer as to this. Some believe that no saints die during the millennium—that only the unconverted die during that period (but see Isa. lxv. 20); others, that if saints die during the millennium they are immediately raised.

6. **The eternal state.** Matt. vi. 20; x. 28; xxv. 46; Mark ix. 42-48; x. 21; Luke x. 20; xvi. 19-31; Jno. iii. 36; xiv. 1-3; 2 Thess. i. 7-9; ii. 12; Heb. x. 34; xii. 22, 23; 1 Pet. i. 4; 1 Jno. iii. 2; Rev. iv. 1; vii. 15-17; xix. 20; xx. 10, 14, 15; xxi. 1-8; xxii. 1-5.

NOTE. Some confusion may exist concerning the relation of "Hades" (Luke xvi. 23) to the "lake of fire" (Rev. xx. 14, 15), as also concerning the relation of "paradise" (Luke xxiii. 43) to "heaven" (2 Cor. xii. 2-4). "Hades" means the abode of departed human spirits between death and resurrection. Up to the time of our Lord's ascension Hades existed in two states of being, referred to, on the one hand, as "paradise," and on the other as "torment." In neither case was Hades the final abode, either of

the saved or of the lost. With the ascension of Christ, those who were in paradise were taken with him into heaven. Eph. iv. 8 with 2 Cor. xii. 2, 4. Since the resurrection of Christ, the saved who die go at once to be with the Lord. 2 Cor. v. 6-8. The wicked dead of past ages and of the present age remain in Hades in conscious suffering (Luke xvi. 25) awaiting the last resurrection (Rev. xx. 12, 13). Sheol is the Old Testament equivalent of the New Testament Hades, and Gehenna and the lake of fire are the same.

The student is doubtless aware that in the Hebrew Old Testament Scriptures three heavens are distinguished. *First*, the lower heavens, or the regions of the clouds; *secondly*, the second heavens, or the regions of the planets, and, *thirdly*, the heaven of heavens, the abode of God. 2 Cor. xii. 2, 4 makes it evident that paradise and the third heaven are now identical, but the thief on the cross went with Jesus into the paradise part of hades on the very day of His crucifixion and death, for Christ had not yet ascended to His Father. Paradise existed in hades as an abode of the saved, separate from heaven until the ascension of Christ.

46. What two eternal destinies are before men?
47. What fact determines into which of these two destinies every soul will go?
48. What was the condition of the righteous dead before the ascension of Christ?
49. What was the condition of the unrighteous dead before the ascension of Christ?
50. Describe the condition of those who are in Hades (or Sheol).
51. Is Hades (or Sheol) their final abode?
52. What is the final abode of the wicked?
53. Is it a place of conscious suffering?
54. How long does that suffering continue?
55. Where are those who, before the ascension of Christ, were in paradise?
56. What is the final abode of the righteous?
57. What is the state of those who reach that abode?
58. What are their privileges?
59. What are their duties?
60. Why are the saved happy in heaven?
61. Why are the unsaved wretched in the lake of fire?

NOTE. Two interpretations are held by equally evangelical students of Scripture concerning the meaning of the expression "the lake of fire." One interpretation makes the lake of fire to be literal, and is supported by those passages of Scripture which speak of the lower parts of the earth as

the interior of the earth as the scene of the suffering of the lost. It cannot be dogmatically proven that this view is not correct. On the other hand, it is held by minds equally obedient to the teachings of Scripture that the expression "lake of fire," occurring, as it does, in the most symbolical book of Scripture, the Revelation, is an intense symbol of that mental and spiritual torment which is the inevitable result of going out of this life with a character fixed in the hatred of God and of all things which are holy, "lovely and of good report." Hate is the atmosphere of hell, as love is the atmosphere of heaven. In heaven all the inhabitants love one another perfectly, and God loves them all, and they all love God. In hell all the inhabitants hate one another perfectly, and they all hate God with a perfect hatred. It would, therefore, be beyond the power of God Himself to make them happy. The literal interpretation requires that God shall make physical pain eternal, so that the physical nerves would be forever burning and yet never be consumed. This would require of God an exertion of His power which, to many, would seem contrary to His character of love, whereas it is inconceivable that God *could* make happy a soul which hated Him. The student may, with perfect freedom, choose for himself which of these interpretations he will hold.

It remains to note two modern theories concerning the eternal state, which are increasingly prevalent: First, restorationism. Those who hold this view teach, with many variations and modifications among themselves, that ultimately all human intelligences will be restored to the favor and presence of God. In other words, that the condition of those in the lake of fire is not eternal in the proper sense of that word. Secondly, annihilationism, or conditional immortality. Those who hold this view teach, with many variations and differences among themselves, that man is not naturally immortal, and that only those who accept Christ in this life receive eternal life and with it endless duration of being. They do not deny that there is, for those who reject Christ in this life, suffering in the lake of fire, but they argue that that suffering is incident to extinction of being—that after a longer or shorter period all lost souls cease to be. It is evident, therefore, that both questions turn upon whether the condition of those in the lake of fire is, in the natural sense of that word, eternal or unending. The proof that that condition is unending is found in the words which express the duration of that state. (a) The words which are used to express the duration of the believer's blessedness are used also to express the duration of the unbeliever's suffering. Matt. xxv. 46; xviii. 8 with Rom. vi. 23; Jude 7 with John iii. 15. If, therefore, the suffering of the lost continues for a less period than "for ever and ever," so also does the blessedness of the saved; but this no one maintains. (b) The same words are used to express the duration of the suffering of the lost which are used to express the duration of the existence of God. 1 Tim. i. 17 with Matt. xxv. 46; Rom. xvi. 26 with Jude 7; Rev. x. 6 with xx. 10; see, also, Rev. iv. 9, 10; v. 14; xv. 7. If, therefore, God will cease after a while to exist, then we may argue that the suffering of those who go out of this life in hatred of God will also cease.

But it is argued that the very words used in connection with the penalty of sin imply annihilation rather than suffering. These words are "death" (*e. g.*, Rom. vi. 23), "destroy" or "destruction" (*e. g.*, Matt. x. 28), and "perish" (*e. g.*, John iii. 16). The rule of New Testament interpretation universally admitted is that the word is to be interpreted according to its New Testament use, and according to New Testament use none of these words ever mean annihilation or extinction of being. This may be seen by reference to the following passages: (a) "Death," 1 Cor. xv. 36; John xii. 24; 2 Pet. i. 14; 2 Cor. v. 1; Luke xv. 24; xvi. 22, 23; John v. 24; 1 John iii. 14. It may be remarked that the same Greek word is used in Revelation, xx. 14, where the expression is, "This is the second death." If the first "death" was not extinction of being, there is no reason to suppose that the "second death" is extinction of being. (b) "Destroy" or "destruction." The two strongest passages are Matt. x. 28 and 2 Thess. i. 9. That these words do not mean annihilate may be seen—

(1) From the analogy of Scripture: Deut. xxviii. 63; Gen. vi. 7 with 1 Pet. iii. 18-20.

(2) The Greek word "apollumi," rendered "perish" in John iii. 15, 16, or "destroy" in the above passages, does not in Scripture mean annihilate. It is used in Matt. x. 6; Luke xv. 4, 8, 9, 24, 32; xvii. 27 with 1 Pet. iii. 18-20; Luke xix. 10; John vi. 12, and in none of these cases could the thought of annihilation be forced upon this word.

LESSON CXXIII.

II. PROPHETICAL EVENTS.

1. The fullness of the Gentiles. Rom. xi. 25.

NOTE. This is the only passage where this expression occurs. It refers to the completeness of "the church, which is His body, the fulness of Him that filleth all in all." Eph. i. 22, 23; see also Eph. iv. 11-16. "The fulness of the Gentiles" is not to be confounded with the "times of the Gentiles." The former relates to the completeness of the body, the last to the period of political Gentile domination over the earth.

2. The parousia of Christ. Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13; iv. 15; v. 23; 2 Thess. ii. 1; Jas. v. 7, 8; 2 Pet. i. 16; iii. 4; 1 Jno. ii. 28.

NOTE. Two Greek words are used in connection with the second coming of Christ, *parousia* and *apokalupsis*. The former means simply personal presence, and is not used alone of the coming of Christ, but of other persons. See, *e. g.*, 1 Cor. xvi. 17; 2 Cor. vii. 6; x. 10; Phil. i. 26; ii. 12.

The student will observe that in each of these cases it is a personal and bodily presence or coming which is referred to. The very word *parousia* excludes the theory that the second coming of the Lord is a spiritual manifestation only. The student will also observe that the *parousia* of Christ refers to His coming for the church.

The second word, *apokalupsis*, means always, revelation or manifestation. It is the word used in 1 Cor. i. 7; Gal. i. 12; 2 Thess. i. 7; 1 Pet. i. 7, 13; iv. 13; Rev. i. 1 and has to do, as the context of these passages shows, with the glorious appearing of the Lord in the second phase of His coming, that, namely, which brings Him to the earth for the setting up of His kingdom. It is that aspect of His coming of which He speaks in Matt. xxiv. 29, 30. The word is used for any unveiling or revelation, whether of persons or of truth. See, *e. g.*, Rom. viii. 19; xvi. 25; 2 Cor. xii. 1, 7; Gal. ii. 2; Eph. i. 17; iii. 3.

3. The first resurrection. (See Section I., Lesson XII.) Luke xiv. 14; Jno. v. 28; 1 Cor. xv. 22, 23, 42-44, 51, 52; 1 Thess. iv. 16; Rev. xx. 4-6.

4. The rapture of the church. 1 Cor. xv. 51, 52; 1 Thess. iv. 14-17.

NOTE. 2 Thess. ii. 1-8 gives the order of events in connection with the rapture of the church. These are (1) the apostasy, verse 3; (2) the removal of the church, verse 7; (3) the revelation of Antichrist, verse 8.

5. The bema or judgment seat of Christ. 1 Cor. iii. 8-16; ix. 25; 2 Cor. v. 10; Eph. vi. 8; Col. iii. 24; 2 Tim. iv. 8; 1 Pet. v. 4; Jas. i. 12; Rev. xxii. 12. (See Section II., Lesson XIII.)

6. The marriage of the Lamb. Matt. xxii. 2-12; John iii. 29; 2 Cor. xi. 2, 3; Eph. v. 25-32; Rev. xix. 6-9.

7. The glorious appearing of the Lord. 1 Cor. i. 7; 2 Thess. i. 7; 1 Pet. i. 7, 13; iv. 13; Rev. xix. 11-21; Matt. xxv. 1-46; Titus ii. 13, 1. c.

NOTE. Between the rapture of the church and the glorious appearing, occur the judgment seat of Christ, the marriage of the Lamb, and (on earth) the great tribulation.

8. The judgment of the nations. Matt. xxv. 31-46 (see Section I., Lesson XIII.); Joel iii. 9-17; Rev. xix. 15.

9. The loosing of Satan and the revolt of the nations. Rev. xx. 7-10.

10. The judgment of the great white throne and the sec-

and resurrection. (See Section I., Lessons XII. and XIII.)
Rev. xx. 12-15.

62. State from memory, in your own words the meaning of the expression "fullness of the Gentiles."
63. State from memory, in your own words, what the "parousia of Christ" means.
64. Who are included in the first resurrection?

NOTE. The student will make this answer with care.

65. Who are included in the rapture of the church?
66. What predicted events, if any, must precede the rapture of the church?
67. What is meant by "the judgment seat of Christ"?
68. Who are the subjects of that judgment?
69. What is the object of that judgment?
70. Is the church now married to the Lord?
71. If not, when will the church be married to the Lord and where?
72. What predicted events must be fulfilled before the apokalupsis of Christ?
73. When will the judgment of the nations occur?
74. What is the object of that judgment?
75. What events must be fulfilled before the loosing of Satan and the revolt of the nations?
76. What is to be the result of that revolt?
77. Where does the judgment of the great white throne occur?
78. Who is the judge in that judgment?
79. Who are the subjects of that judgment?
80. What events follow the judgment of the great white throne?

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